

The Baptist Record

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Indonesia ministry

New hospital nears completion

By Leland Webb

TANJUNGKARANG, Indonesia (BP) — Construction of new facilities for the Baptist hospital on the island of Sumatra should be completed by the end of August, according to Southern Baptist missionary Bobby Jones, the on-site project manager.

Arrangements are still being negotiated with the government for opening the new facilities and transferring the Baptist-related staff from Immanuel Hospital at Bukittinggi. More than 40 of the 72 employees and staff at Immanuel are scheduled to move.

The \$2 million for the new complex comes from a transfer arrangement worked out with the Indonesian government when it decided Baptists must leave Immanuel Hospital because of religious and political tensions in the predominantly Muslim area around Bukittinggi. Although the hospital now belongs to the government, the Baptist-led staff has continued to operate it while the new facilities are being built.

Facilities for the 50-bed hospital, yet to be named, will be complete—a surgery suite with two large and one smaller operating rooms, wards, administration offices, clinic, nurses' dormitory, kitchen, laundry, morgue, generator and storage buildings and housing for physicians and other staff members. All buildings will be fireproof, with steel framework construction and cement floors.

"It will be as close to maintenance-free as possible," Jones said, making it simpler for the Union of Indonesian Baptist Churches to support it later.

Win Applewhite, one of two Southern Baptist missionary physicians at the Bukittinggi hospital — the other is Gene Ruble — is in charge of the construction and calls the new facilities "the best-built project I've seen anywhere." Though it is not fancy, he said, quality is being built into it. He gives credit to Jones' quality control. (Mrs. Laverne

Applewhite is a Mississippi native.)

"There's always the personal pleasure of seeing something you cut out of cardboard become a reality," mused Applewhite, who had fashioned a tabletop model early in the planning process. "We learned by our previous mistakes and our previous successes," added the surgeon, who helped oversee completion of the Baptist hospital at Kediri on the island of Java and construction of Immanuel Hospital after the death of missionary physician Frank Owens, who first opened a clinic in Bukittinggi.

After a series of delays in securing a site and permission to build, Baptists located their Sumatra hospital at Bukittinggi in 1972. Because of the hospital's influence, the Christian-resistant climate of the area has eased, according to Applewhite, though not all the missionaries agree with his conclusion.

"The atmosphere has completely changed," he declared. Before there

can be a strong witness, he said, "we have to see the atmosphere change, and it's changing."

A Baptist church now meets in a mission-owned house at Bukittinggi, but members primarily are from other areas of the country, such as Java, not from the local tribe. A branch congregation meets about two hours away.

Determined to leave a lasting Christian witness, members have launched a program they call Lentera, meaning "lamp." Lentera aims to "keep a light burning after we leave," explained Applewhite. It is designed to keep the church going and to locate an evangelistic worker in the city. By early this year members had contributed one million rupiah (about \$1,000 U.S.) and "will continue to contribute after they move," reported Applewhite.

The hospital's new property faces a portion of the Trans-Sumatra Highway. The road did not exist when the location was decided. Though agreement to relocate the hospital was reached in December 1981, construction did not actually begin until late October 1983 because of repeated delays in official decisions. The delays had a good side though, pointed out Jones, because the highway was constructed in the meantime. If the road had not been there, Baptists would have had to build one to bring in equipment.

Across from the hospital is a military installation. A short distance away is a new government housing area where as many as 10,000 people already live, and expansion is expected.

Jones' wife, Bobby Jo, said rumors about the Christian hospital already are circulating, such as, "Go to the Christian hospital and you'll be given an injection of Christianity." But her husband noted, "Once the people find out that we're not here to force anyone to be a Christian, that we're here to help, it will be all right."

"Hospitals are not buildings and equipment — they're people," emphasized Applewhite. He told of Bambang Sutismo, an Indonesian physician on the Immanuel staff who did his intern work there. He became a Christian at the hospital and later volunteered to return to the staff.

"This kind of person is the basis of the future medical mission work in Indonesia," said Applewhite. "There are others like this, nurses and others, persons we feel the Lord has specifically called out."

(Leland Webb edits The Commission Magazine of the Foreign Mission Board.)

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Mom-daughter team heads for ministry

By Orville Scott

DALLAS (BP) — A course in sign language at Dallas Baptist College four years ago helped open the door for Deborah Peters to become a Southern Baptist Mission Service Corps volunteer in Puerto Rico.

Peters, 32, and her nine-year-old daughter, Lara, were commissioned May 13 by Elmwood Baptist Church, Dallas.

June 1, Peters began work for the Puerto Rico Baptist Association for two years in a ministry called "Signs of Salvation." She will teach communication skills to deaf people; help churches develop ministries to the deaf; hold camps for deaf youth in the Caribbean area, and interpret classes for deaf students at the Baptist Theological Seminary in San Juan.

In her response at the commissioning, Peters said she had read people were killed in food riots in the Dominican Republic where she will go for orientation, but "I'm safer in obedience to God there than I would be in Dallas in disobedience," she said.

Peters said as a teen-ager, she felt God's call to be a missionary. "However, when I was a young adult, I went through a time of rebellion and disobedience. As a result, I am a single parent with a nine-year-old daughter. The fact Lara and I are entering the mission field is one small 'sign' of how gracious and forgiving God is."

While ministering in her local church, she learned Spanish and sign language and taught beginner sign language at Cedar Valley Community College, Dallas. Two years ago, she quit a job and took a 45 percent cut in pay to serve with Christ for the Nations in Dallas.

Then she learned of the need for a missionary to the deaf in Puerto Rico and applied as a volunteer with Mission Service Corps.

(Orville Scott writes for the Baptist General Convention of Texas.)



Despite the rainy season, new facilities for the Baptist hospital on the island of Sumatra in Indonesia are expected to be completed by late summer. Under the steel skeleton of one of the main buildings, missionary Bobby Jones (right), on-site project manager, and missionary

physician Win Applewhite (holding umbrella), in charge of construction, discuss details with Ridwan Suhandi, chief engineer for the contractor, and a crew supervisor. (BP) PHOTO By Joanna Pinneo

Editorials by don mcgregor

A reasonable prayer decision

Perhaps all parties involved have come to an agreement on religious exercises in public schools in the Rankin County School District that could serve as a guide for others to follow.

A 1981 agreement between the school district and the American Civil Liberties Union was upheld recently by U.S. District Judge William Barbour Jr. of Jackson.

The agreement forbids school officials from broadcasting prayers over the intercom system or establishing prayer periods or religious devotionals during classes or school activities.

Students are allowed to participate voluntarily in Bible study groups and to pray together before and after school and during free periods. The agreement also allows for invocations at extracurricular activities that include sports events. Also permitted under the agreement are the

observances of such religious holidays as Christmas and Hanukkah. And students may be excused from school to participate in religious observances without being penalized.

Evidently, about the only difference between the situation now and as it was in the past is that the school administration or the teachers cannot tell the students that they must pray or that they must be present when others are praying or tell them how to pray when they do. Also the public address system cannot be used.

That is significant.

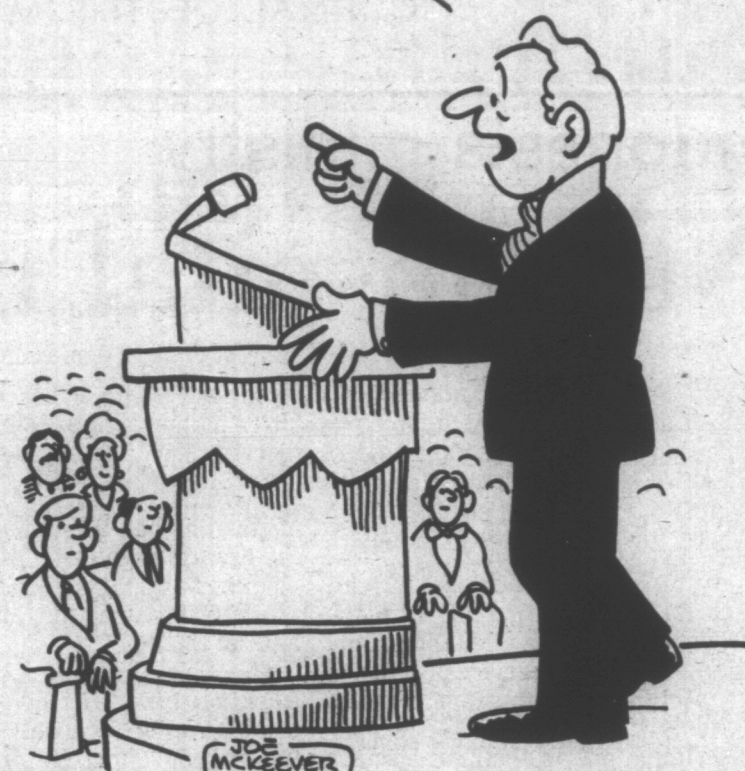
After years of being subjected to what must have been improper rulings by lower courts all over the nation that have misunderstood or misinterpreted or otherwise been mistaken about the U.S. Supreme Court's ruling on prayer in the public school, there is finally a decision that would seem to be reasonable and with which all can agree.

This takes the prayer times and devotional periods out of the classrooms where there is a structured setting and a captive audience during times of normal curriculum activities when attendance is checked and makes such occasions completely voluntary.

There will be many who will question the invocation at extracurricular activities such as sports events, but participation and attendance at these sorts of gatherings at least are voluntary.

As mentioned, this arrangement represents an agreement between the ACLU, which was representing two unnamed students, and the Rankin County School District. It was a consent decree established by the court in 1981, and it came under question again as the ACLU was seeking to question the prayer law of the state. We can be thankful to Judge Barbour for upholding the 1981 agreement.

"CONTRARY TO WHAT YOU'VE HEARD, THE SERMONS RECENTLY ARE NOT REPEATS — NOR ARE THEY RE-RUNS — THEY SIMPLY HAVE BEEN PRE-PREACHED!"



Guest opinion . . .

"The Bible makes so much sense . . ."

By Gerald O'Dom

It was over. The chairman of deacons had led the closing prayer of our evening worship, and I had just led in my last act as pastor of that rural Mississippi church. Tomorrow the moving van would come and my family would be off to a new pastorate in another state. Now there were only the final farewells to be said here. A few who could not stay for the farewell reception came by to express appreciation and promises of prayers for us in the days ahead. Others moved toward the fellowship hall.

As I walked from my station in front of the communion table to the pulpit to get my Bible, Donny, a young adult, followed me up the steps to the stage. He paused in that familiar way I had come to recognize as a preface to something he wanted to say which was important to him. He was carefully choosing his words before he spoke. Finally, they came.

"Your sermons have helped me a lot," he said. "But the greatest thing your ministry has done for me is to teach me to really appreciate the Bible."

He paused again. His pursed lips indicated that he wasn't satisfied with his wording. Up came his hands. Whenever he wasn't satisfied with his wording, he often resorted to certain familiar gestures.

He continued. I cannot quote him exactly now. But Donny went on to tell me how he had learned the extreme importance of studying the context and background of Bible passages, the importance of considering the writers and some basic principles of how they used their cultural language, the importance of looking for the main point and not trying to make the Bible say things it just doesn't say, and a new appreciation for (don't miss this!) the inspiration of the Bible.

I can quote his last lines: "The Bible makes so much sense this way. And I just want to thank you."

I didn't know what to say. The complimentary remarks that I could have given him for what he had meant to me were many. I didn't know where to start. But I suddenly knew exactly what I wanted to say. "Thank you, Donny. Now I want to ask a favor in return. The next time you hear someone criticizing the kind of teaching

about the Bible taking place in our Southern Baptist colleges and seminaries, I want you to remember what you just said."

Donny grinned. He knew exactly what I meant. "I surely will!" he said.

What Donny knew is that I am a recent graduate of a Southern Baptist college and a Southern Baptist seminary. My school days at these institutions have been right in the heated middle of the most recent controversy over the Bible. I have attended the conventions at every level, talked with everyone who would discuss the issue, and read volumes of articles on both sides of the issue. In the same period, I have sat in the Southern Baptist college and seminary classroom. I have listened ever so carefully to my professors and I found in them a deep reverence and devotion to God and to the correct use of his Word for the sake of helping others clearly understand and proclaim his message.

My first two pastorates were also in the same time frame as my college/seminary experience and the latest Bible controversy. I committed myself to avoid using the pulpit and other teaching opportunities in those churches as a place to "take sides" on the issue. I elected instead to teach and preach the Bible according to what I believed to be an extremely faithful pattern set by my professors. Then, I concluded, I would let the reaction of these congregations tell me how they felt about what is being taught in our college and seminaries.

Now, as I stood by that pulpit where much of my preaching and teaching had taken place, the verdict was again being delivered by a "juror." Donny was expressing to me how much his love and appreciation of the Bible had increased—how this over-

arching blessing would continue to enrich his Bible Study and, consequently, his life long after I was gone.

I am only 28 years old. I have only been a pastor nine years. Yet, I have sometimes thought Donny's comments back in October may be one of the compliments I will value most in my entire ministry.

But, more recently, I have realized

something. Donny's compliment really doesn't belong to me. My dear seminary and college professors, Donny's new appreciation for the Bible and his sincere words of gratitude really belong to you.

And I just want to thank you. Gerald O'Dom, until recently pastor of Pleasant Grove Church in Wayne Association, is now a pastor in Birmingham, Ala.

Decency group says efforts paying off

TUPELO, Miss. (EP)—The National Federation for Decency says efforts aimed at getting stores to stop selling anti-Christian porno magazines are paying off. Donald E. Wildmon, who heads the organization, says that several national chains and local outlets have pulled magazines such as Playboy, Penthouse, and Hustler. Wildmon said organizations such as Religious Roundtable, local chapters of Citizens for Decency Through Law, and other local groups have been responsible for many stores pulling the magazine.

"The tide is changing. People are beginning to speak out, get involved and boycott stores selling porn," Wildmon said. "Also, the magazines have become so filthy that even those owners with any morals at all don't want to be associated with the filth." He also said that the publishers are having a harder time getting companies to advertise in the magazines.

The United Methodist minister said that 7-Eleven, the largest re-

tailer of anti-Christian porno magazines in America has refused to pull them, saying that the magazines bring in too much money. Wildmon says he met with 7-Eleven officials three times, asking them to remove the magazines, but was rebuffed each time. He said the NFD is planning to picket 7-Eleven stores on Aug. 6 and already has targeted stores in more than 100 cities to be picketed.

Village ordered to permit creche

NEW YORK (EP) — A federal appeals court on June 25 ordered the village of Scarsdale to permit a creche in a public park at Christmas, overturning a ruling that banned the Nativity scene last year.

Using public property for the creche would not violate the separation of church and state, the court said in an opinion based on a recent Supreme Court ruling that allowed a Nativity scene in Pawtucket, R.I.

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Supreme Court denies IRS challenge ability

By Stan Hastey

WASHINGTON (BP)—Private elementary and secondary schools received a major boost July 3 when the U.S. Supreme Court ruled black parents who allege such schools illegally discriminate on the basis of race have no legal standing to challenge their tax exempt status.

At stake in the case, *Allen v. Wright*, was the ability of parents of black school-age children to challenge the Internal Revenue Service practice of granting tax exemptions to such schools if they claim to be non-discriminatory in their admissions policies.

One of the schools cited in the complaint by the seven parents was the Briarcrest Baptist School System, of Memphis, Tenn. W. Wayne Allen, pastor of the sponsoring Briarcrest

Baptist Church, denied emphatically that his school practices race discrimination.

Allen, who entered the case on the side of the government, told Baptist Press that if the black parents' claim of standing had been upheld, "other tax-exempt organizations, including churches—would not be able to operate without having the tax code used against them."

The U.S. Catholic Conference, Allen noted, filed a friend-of-the-court brief on his side because it is currently fighting an effort by pro-abortion groups to have IRS strip it of tax exemption because of its opposition to legalized abortion.

For the Supreme Court to rule the black parents had standing to bring such action against allegedly dis-

criminatory private schools, Allen declared "could have been disastrous."

In the high court's 5-3 ruling (Justice Thurgood Marshall abstained), Justice Sandra Day O'Connor held the parents failed to show "that their children have been the victims of discriminatory exclusion from the schools whose tax exemptions they challenge as unlawful." Such an injury must be demonstrated, she said, before the federal courts have jurisdiction because they are bound by the constitutional doctrine of "separation of powers," (the distinct roles the Constitution assigns to each of the three branches of the federal government).

Nor did the parents' claim that granting tax exemptions to the private schools denied their children the opportunity to a desegregated education in public schools give them legal standing, the court majority ruled.

Such a claim would be sufficient, O'Connor wrote, "only if there were enough racially discriminatory private schools receiving tax exemptions in (the parents') communities for withdrawal of those exemptions to make an appreciable difference in public-school integration."

Allen, whose church's kindergarten through grade 12 school system has an enrollment of 2,750, underscored his school's extensive efforts to recruit black children, an effort he described as "affirmative action."

One administrator at the school, he explained, is assigned the task of recruiting minority students. Further, the school has brought in minority consultants from the National Association of Independent Schools to help in the outreach program, Allen said. He added the school has also engaged in extensive advertising to attract black pupils. Yet because some black ministers warn their people not to send their children to schools like Briarcrest, Allen went on, "we are making slow progress."

Allen asked to enter the case in 1977 as an "intervenor" before a U.S. district court "to insure that the IRS did not roll over" and because he felt the private school interests should be directly represented in the legal test. The district court granted his request.

To the charge that his school is nothing more than a segregation academy, Allen said his church began planning and surveying with the view of establishing a school nearly two years before a federal court ordered the desegregation of Memphis schools.

(Stan Hastey writes for the Washington bureau of Baptist Press.)

Thursday, July 19, 1984

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Mississippi Baptist Youth Night

August 3, 1984

Mississippi Coliseum

Jackson

7:00 p.m.

Order of Worship

Welcome and Prayer	Earl Kelly
Call to Worship	Youth Night Drama Team
	Directed by Johnny Hyde, Jackson
Choral Call to Worship "How Majestic Is Your Name"	M. W. Smith
	Youth Night Choir and Youth Night Band
Congregational Praise	Michael T. Smith, Jackson
Testimony in Song	State Vocal Festival Winner
Praise Music	Youth Night Band
	Directed by David Young, Ellisville
Praise from the Keyboard	State Keyboard Trophy Winner
	Miss Susan Banes, Canton
Testimony	State Speakers Tournament Winner
Meditation	Youth Night Handbell Choir
	Directed by Perry Robinson, Ellisville
Testimony in Song	State Vocal Festival Winner
Praise Music	Youth Night Band
Choral Praise	"Forgiven" Red and Blankenship
	Youth Night Choir
Commissioned Anthem "May Your Roots Go Deep"	Michael T. Smith
	Youth Night Choir and Youth Night Band
	Directed by Richard Joiner, Clinton
Congregational Praise	Michael T. Smith
Message in Music	Miss Faye Burgess, Nashville
Message through Drama	Youth Night Drama Team
Message	Chuck Kelly
	New Orleans Baptist Theological Seminary
Time of Decision and Commitment	Congregation
Prayer of Commitment	Chester Vaughn

AFTERGLOW

Faye Burgess in Concert

MISSISSIPPI BAPTIST YOUTH NIGHT COMMITTEE

Lloyd Lunceford, Chairman
Susan Clark, Jim Didlake,
Robin Nichols, Larry Salter,
Diane P. Smith

GROUPS ARE REQUESTED TO SIT TOGETHER WITH ONE ADULT FOR EVERY SEVEN YOUNG PEOPLE
Emergency Phone Number: 354-9629

MC professor, Reed, joins NOBTS faculty

NEW ORLEANS—James Everett Reed has joined the faculty of New Orleans Seminary as assistant professor of history and philosophy of religious education.

Reed, 39, comes to the seminary from Mississippi College, where he was assistant professor of religious education.

Reed has 18 years of experience in vocational church work, primarily in education, in Mississippi, Alabama, Louisiana and Tennessee.

The new professor arrived in New Orleans in June and was to begin teaching in New Orleans in the seminary's July session.

Reed earned both his doctorate and master's degree from New Orleans Seminary, his bachelor of arts degree from Samford University in Birmingham, Ala., and his associate of arts degree from Clarke College in Newton, Miss.

Moved to New Orleans from Clinton, Miss., where he and his family were members of Northside Baptist Church. Reed and his wife, Jane, have two children, David and Amanda.

Reed was ordained in 1968 at Calvary Baptist Church in Columbus, Miss. Besides his 18 years in vocational church service, Reed formerly was director of home study for the Southern Baptist External Education Division in Nashville, Tenn., and had been at Mississippi College since 1981.



Reed

Pro-gambling bill hits snag in House

WASHINGTON (BP)—A mounting gambling initiative in Congress was derailed when a House subcommittee voted 4-2 not to mark up a bill which would remove federal restrictions on interstate advertising of casinos and lotteries.

The Administrative Law Subcommittee of the House Judiciary Committee elected not to report the bill (H.R. 5097), even though it had ignored a request to delay markup hearings until spokespersons against the legislation had an opportunity to speak. The request had been made by Larry Braidfoot, general counsel and director of Christian citizenship development for the Southern Baptist Christian Life Commission.

The legislation would allow casinos and lotteries to advertise even in states where such gambling activities are illegal.

Gambling industry lobbyists who attended the meeting expressed surprise at the vote. Voting "no" on the motion to report the bill were Reps. Sam Hall (D-Texas), Thomas Kindness (R-Ohio), Bill McCollum (R-Fla.) and Clay Shaw (R-Fla.). Voting for the bill were Reps. Barney Frank (D-Mass.) and Howard Berman (D-Calif.).

Prominent among the bill's supporters was James Ritchie, representative for the Golden Nugget, Inc. (an Atlantic City casino), the Nevada Resort Association and the Gaming Industry Association of Nevada, Inc. Ritchie was executive director of the 1976 Presidential Commission which reviewed national policy on gambl-

ing. He has been a primary spokesman before Congressional committees considering the gambling advertising legislation.

Ritchie's own words, however, were used against him in a letter from Braidfoot to members of the House subcommittee. Braidfoot quoted from an address Ritchie gave at the International Gaming Congress where he stated, "There is no question that gaming is regressive in terms of raising revenue. It is inefficient compared with a broad-based tax."

"The theory we developed at the U.S. Commission on Gambling," Ritchie continued, "is that, from the standpoint of economics, legal gaming not only feeds on itself and is its own economic stimulus, but it also stimulates illegal gaming."

Although pleased with the subcommittee vote, Braidfoot pointed out the bill also has been referred to the Post Office Committee in the House and that its companion bill in the Senate (S. 1876) has been reported out of committee.

He urged Baptists "to practice some positive citizenship" by applauding the stand of representatives who voted against the bill.

The Senate bill was introduced by Sen. Paul Laxalt (R-Nev.), general chairman of the Republican National Committee. "Although support for this legislation comes from both parties, Laxalt's power and influence makes opposition to this legislation both difficult and important," said Braidfoot.

Faces And Places

by anne washburn mcwilliams

Faces in Cleveland

The oldest face I saw in Cleveland, Ohio, June 20-24, did not look all that old, though its owner, Dorothy Fuldeheim, was introduced as "the oldest TV news commentator in the world." Roses, herbs, and water lily gardens surrounded the Garden Center; but inside, where we were eating our box lunches, the speaker, Dorothy Fuldeheim, provided the color. Her lace-trimmed, peach-hued dress blended with her red hair. Her blue eyes in a tanned face reflected humor, enthusiasm, mischief, wisdom. I felt as if she could look right through the heads in front of her and know what they were thinking. (I wrote in my notebook, "strong voice, jutting jaw, rings on her fingers").

Dorothy Fuldeheim started a new career at age 54, in television. She was the first woman in the nation to have a news show of her own, and has been on the air for 35 years. Last year, when she was 90, Cleveland's ABC-TV-5 renewed her contract for three years. She said, "I can't understand what the fuss was all about! It was my due!"

Joe Cart, Louisiana, NFPW president, gave this year's President's Award to Allen H. Neuhauser, guest speaker at the National Federation of Press Women convention's opening session. Neuhauser is president of Gannett Co., Inc. and chairman and founder of USA Today. Gannett, of course, is the nation's largest newspaper company, with 85 dailies, including Jackson's *Clarion-Ledger* and *Daily News* and the *Hattiesburg American*.

Mississippi faces I saw in Cleveland during the convention included those of Jane Tannehill of Union; Mary Lou Webb of Meadville, and Betty Dickson of Magee. Jane received several national awards in the NFPW communications contest. She was first runner-up in the contest sweepstakes. She won three national first place awards and one third place. Betty was recognized as Mississippi Press Women's Woman of Achievement for 1984. Mary Lou is second vice-president, NFPW.

One Mississippian was a national winner in the NFPW high school journalism contests. Philip Jarrell of Itawamba Agricultural High School, Fulton, won third place in feature photographs. To launch the awards banquet, the waiters and waitresses marched around the banquet hall, each carrying a dish of Baked Alaska, a glowing sparkler sputtering in its middle.

A famous face I saw was that of Bess Myerson—writer, television personality, consumer affairs activist. She spoke at the Woman of Achievement banquet. By the time she came to the podium I was nearly frozen from air-conditioning. Some women around me were draping dinner napkins about their shoulders in the hope of breaking the chill. But the warmth of Bess's personality enveloped the room. For a while she made me forget the ice. Even the strolling musicians during dinner with violin and guitar

had not been able to do that.

Marj Carpenter of Georgia, pleasant face under white hair, national news director of the Presbyterian Church in the U.S.A., was selected as national Woman of Achievement 1984. In her job, Marj travels all over the world. Last year, she said, she was in a four-wheel drive jeep with a missionary, three preachers, and the driver, going into the jungles of Zaire over washed-out roads that were almost impassable. Grass burned six feet high on either side of the vehicle, and there was no turning back. The driver was praying and driving, she said, as fast as he could without tipping over the jeep on the rough roads. Marj rode with a can of gasoline at her feet as she beat our sparks as they hit the dashboard. "All in a day's work."

Two workshops I attended were on photography and lay-out—faces through the camera, and the face of the newspaper as presented in its design.

Photography for the writer was led by Frances Murphey, Ohio, 40-year veteran of the editorial staff of the *Akron Beacon Journal*. Page Design and Layout was discussed by David W. Richter (on the faculty of the Ohio State University's School of Journalism). Richter said, "I believe that in newspapers, as in good design elsewhere, form follows function. And the function of the newspaper is to give readers news and information. Well-designed newspapers make it easier for the reader to find and use that information."

Annetta Duveen was unforgettable, not only her friendly face but her whole personality. Age 60, she said. A blond. From the night of June 20, when she ate lobster with several of us at Captain Frank's, I was captivated by her dynamic vitality, her evident brilliance. She grew up in NYC and lives on some acreage in Port Chester, NY, but is a member of Connecticut Press Women. In fact, she was Connecticut Woman of Achievement 1983 and was described in *Press Woman* magazine as "an author, sculptor, painter, lecturer, social worker. She credits her accomplishments to lessons she learned while fighting polio at age 25. . . . She has carved many major works of national and religious leaders, and they are displayed throughout the country. Annetta is also co-author of a college textbook on astronomy and of a scientific section in a children's encyclopedia. . . . Her painting talents can be seen in science illustrations published in encyclopedias and dictionaries. . . ."

As I checked out of Stouffer's Inn on the Square early on June 24, I saw Annetta. "Once when I was in Rome I had a flat tire on the way to the airport," she told me. "I always go early now." She and her husband are connected with a travel agency, so they travel often and worldwide. She invited me to share her taxi. I was glad I did, for that extra time to get to know her better left a sort of sheen on my day. I had already heard her say that

Russell Dilday addresses current Baptist controversy

FORT WORTH, Texas (BP)—The real issue in the strife within the Southern Baptist Convention does not involve "conservative versus liberal theology," according to Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In the July issue of *Southwestern News*, Dilday wrote one evidence of this fact is that "leading conservatives with unquestioned orthodoxy are voicing their opposition to the fundamentalist political machine." *Southwestern News* is circulated to more than 35,000 alumni, former students and friends of the seminary.

It is not rumor but fact, Dilday wrote, that fundamentalists have put together "a powerful machine, computerized, national in scope, and aimed at control of the democratic processes of this convention."

"The leaders of the machine have publicly acknowledged its existence and have boasted about its success. They have stated their goals as 'going for the jugular vein,' that is, controlling the boards of our agencies and institutions."

"They have publicly accused board members of being 'dumb bunnies and rubber stamps,' and have publicly claimed that they already control the Baptist Sunday School Board and other areas of convention life. One spokesman indicated that when a few more fundamentalists were elected to the seminary boards, 'perhaps in five more years, more than 50 percent of the professors will be under pressure from trustees to resign.'"

Dilday reiterated there are "strong conservatives on both sides of this debate," and thus, "it is not a matter of conservatives on one side and liberals on the other."

"The issue divides itself more accurately along the lines of 'the spirit of Southern Baptist cooperation' on one side and 'the spirit of independent fundamentalism' on the other."

Dilday pointed out "the main differences in the debate are related to interpretation of the Bible but not biblical authority. The issue is not, 'Do you believe the Bible?' but, 'How do you interpret some of its passages?'"

Concerns once voiced about liberalism within the convention are, today, "a mask for other interests," Dilday wrote.

He explained "the evidence raised by the Patterson/Pressler machine (the fundamentalist faction led by Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and Paul Pressler, a Houston

she is a Roman Catholic, and she pressed into my hand a pewter cross, the Tau Cross of St. Francis of Assisi, inscribed with the blessing from Numbers 6:24, and on the back, her signature and copyright date. "A gift for you," she said.

I admired the forthright way in which she talked about her religious faith. I do not share all of her beliefs and I think she does not share all of mine. But I sensed in her a warm compassion for people around her. I would like to be able to reach out to others, to communicate my love, and God's love, in the assured way that she does.

judge) to prove that the Southern Baptist Convention is 'drifting toward liberalism' is too thin to support that claim.

"For seven years we have asked for specific examples of liberalism and the same half-dozen illustrations are offered," Dilday recounted. "Most of these are marginal at best, out of date and have already been dealt with by administrators and boards."

"If there had been a drift toward liberalism (and I don't believe there was), the concerns of Southern Baptists, heightened by the controversy, have soundly reversed it."

Today's Southern Baptists, Dilday wrote, "are a conservative, Bible-believing people; and our institutions and agencies, while not perfect and while always needing vigilant supervision, are more resolutely in the mainstream of Southern Baptist

theology than ever before in history, and God is blessing them with unprecedented strength."

But, Dilday noted, "it is now clear that mainstream Southern Baptists must act to reclaim the convention from the manipulation of political machines and return it to the people. We must restore an open convention and forbid secular politicization from dominating and becoming the pattern of the future."

Baptists must decide, Dilday wrote, "will we continue to be a convention cooperating to do missions and education, or will we revert to the 'society method' with its designated support of favorite benevolences? Remember, it was over the issue of the 'convention method' versus the 'society method' of doing our work that Southern Baptists separated to become a cooperating convention in 1845."

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Charles Stanley, Susan Wright give opposing ordination views

By Jim Newton

ATLANTA (BP)—Southern Baptist Convention President Charles Stanley and Chicago pastor Susan Lockwood Wright offered opposing viewpoints on ordination of women in opinion articles published by the *Sunday Atlanta Journal and Constitution* "Perspective" (opinion) section (July 8, 1984).

Stanley, who said in the article he accepted Christ at the age of 12 during a service (in Danville, Va.) when a woman was preaching, argued that the Bible teaches women should not be ordained or hold positions of authority in the church.

"A careful study of the Scriptures," wrote Stanley, "shows that the Bible, while forbidding a woman to hold a position of authority in the church, does not forbid her to teach and serve in numerous ways under certain guidelines of authority. In fact, the Bible does not forbid women from preaching. The issue is authority, not service. Role, not work. There are, no doubt, women who can preach, teach and fulfill many areas of service in the church more effectively than many men. Spirituality, gifts, talents or commitment are not the issue. The issue is authority and role."

Wright, pastor of Cornell Avenue Baptist Church of Chicago which was the center of controversy in the Chicago Metropolitan Baptist Association earlier this year, countered that the real issue is whether God calls women to be ministers. "Ordination is merely the confirmation by a local congregation that a person has evidenced gifts for ministry, and Southern Baptists have never believed that ordination makes anyone, male or female, a 'real' minister—only God can. A church can confirm; but only God can call."

"What this means, then, is that we must confront a much deeper issue, one that gets at the very nature of who God is," Wright continued. "For when we mortals begin to say who can and cannot be a minister, we are saying what God can and cannot do. We are, in essence, making ourselves equal with God and usurping God's power to choose whomever God chooses (Exodus 33:19). The technical term for this is idolatry—making God in our image."

Both Stanley and Wright used Bible passages to support their viewpoints, sometimes giving different interpretations to the same scriptures. They also did not agree on the key questions and issues in the controversial topic.

"The question before us is not the ability of women, nor whether God uses them or not," wrote Stanley, pastor of Atlanta's First Baptist Church. "The question is—should women be ordained as pastors or deacons of a local Baptist church? A crucial question that follows is this—is there an authoritative answer to this question? If not, then one opinion is as good as another. But if there is, what is the authority and what does it say? For Baptists, the Bible has always been our final authority for both faith and practice."

Stanley declared unequivocally "there is no evidence in Scripture that women served in a governing role. They did not serve as pastors or elders, or as deacons as we view the deacon role in a Baptist church."

Wright, whose church remained in the Chicago association by a vote of 210-113 in February during a special session called in response to objections to a woman serving as pastor, disagreed with those who, like Stanley, argue "God can call women to be ministers with a little 'm' but not to official offices of pastor and deacon."

"They base their views," she said, "on passages of Scripture which seem to prohibit women from leadership positions such as teachers, preachers and pastors (I Corinthians 14:34-36; I Timothy 2:12). But these passages," she argued, "do not in fact present a clear biblical teaching against women as church leaders; rather they deal with specific problems of false teaching and order in worship. To elevate these passages to universal principles prohibiting women from church leadership roles is to do violence to overall New Testament teaching," she contended. Wright cited five women by name plus several others who are mentioned in the Bible as having served as leaders in the early church in various roles. She listed Junia, an apostle mentioned in Romans 16:7; the women of the Corinthian church (I Corinthians 11:5); Phillip's four daughters (Acts 21:9); the aged widow Anna (Luke 2:38); the Old Testament prophetess

Deborah (Judges 4), Priscilla (Acts 18:24-28), and Phoebe, described by Paul as a deacon ("diakonos—the same word he used to describe Timothy" and others).

"When Paul used 'diakonos' for Christian workers, we don't know whether he was referring to a formal office or those who, like stewards, had been entrusted by God with the responsibility in the ministry; whether formally installed or not, they were church leaders and ministers," she wrote. So whether Phoebe held the formal office of deacon or was a minister at Cenchreae in a more general sense, she was certainly a church leader whom Paul commended as his co-worker."

Stanley countered in his article that the Bible does not say Phoebe was a deacon, but rather that she was "a servant of the church." Commenting also on Priscilla, Stanley wrote "there is no evidence that either of these or any of the other women mentioned in their chapter held positions of authority in any of the churches."

Quoting heavily from Stephen B. Clark's 700-page volume entitled "Man and Woman in Christ," Stanley observed that through 1,700 years of church history, there is no doubt as to the absence of women in positions of authority in the church. He insisted there were clear differences in role, and that whenever women exercised authority, they did so subordinate to a man.

"The Bible clearly teaches that in the home the woman is to be in subjection to her husband," Stanley added, citing Ephesians 5:24 as authority for his opinion. "Subordination does not mean inferiority," he observed. Noting an admonition in Ephesians 6:1 for children to be subordinate to their parents, Stanley said "this does not mean they are inferior. Their subordinate position is for their protection."

Stanley said God also has issued a strong command to husbands to "Love your wife as Christ loved the church and gave himself for it." Pointing out many women view denial of ordination as implying inferiority and striking at their sense of self-worth and equality, Stanley insisted "no woman so loved and cherished is going to feel inferior. The men of this generation will have to bear a great portion of the blame for the fact that many women do feel that we have not loved, honored, cared for, encouraged and esteemed them as highly as God commanded. . . . Our failure to encourage women to become all God wants them to be has resulted in many of them feeling stifled, frustrated and unfulfilled."

Wright disagreed with those who argue "women cannot be church leaders because passages like Ephesians 5:21-23 teach women to be in submission. This passage," she claimed, "when read in its entirety teaches mutual submission. It applies to all Christians, regardless of their sex."

She also countered arguments that women should not hold certain offices because they were created after man and led to the fall in the Genesis account of temptation in the Garden of Eden. Such views, she said, "ignore the saving work of Christ on the cross who 'has broken down the barrier' so that 'there is neither Jew nor Greek, . . . slave nor free, . . . male nor female; for you are all one in Christ Jesus.' (Galatians 3:28)." Wright gave a different interpretation of the biblical meaning of the authority of the pastor or deacon. "The call to Christian ministry is not to power or status or authority; rather it is a call to servanthood, characterized by self-denial, submission and service," she wrote. She quoted Jesus as admonishing his followers not to seek power and authority, "but whoever shall be great among you must be the slave of all." (Mark 10:42-44).

"Ordination is not necessary for a woman to be effective and fulfilled in her service to the Lord," Stanley insisted. "To insist on ordination is to change God's design for carrying his ministry through his church."

Wright countered that ordination is not truly at the heart of the controversy regarding women as ministers, except for its symbolic significance. "Ordination of women usually sparks the controversy because it confirms that God not only can call women to be ministers, but that God does call women to be ministers."

Pointing out she knows God still calls women "because I have been called by God," Wright concluded, "God still calls whomever God chooses, and will continue to do so."

(Jim Newton writes for the Atlanta bureau of Baptist Press.)

Thursday, July 19, 1984

BAPTIST RECORD PAGE 5

Atlanta group nixes women's resolution

By Jim Newton

ATLANTA (BP)—Insisting that ordination is purely a local church matter, the executive committee of the Atlanta Baptist Association adopted a motion opposing "the resolution against women adopted in haste at the Southern Baptist Convention" in Kansas City.

The brief Atlanta motion affirmed the quality of women in the church, that "we are all one in Christ," that "women have equal responsibility in servanthood and discipleship," and that ordination is a local church matter.

Action on the motion came during the monthly meeting of the 225-member executive committee the day after the *Atlanta Constitution-Journal* had published an opinion article written by Southern Baptist Convention President Charles Stanley opposing ordination of women, and espousing views consistent with the SBC-adopted resolution.

Charles Stanley, SBC president and pastor of the largest church in the association—the 8,500-member First Baptist Church of Atlanta—was leading a Bible conference in New Hampshire and did not attend the associational executive committee meeting.

Russell Barker, executive director of missions for the association, in response to a question, said in the two years he has been with the association Stanley has not attended a meeting of the executive committee. He added he has only seen Stanley two times during those two years, one of which was at a fast-food restaurant.

Although an official vote count was not taken, association leaders said there were about 15 votes against the motion out of the 125 persons (including non-voting guests) attending the meeting at Georgia Baptist Medical Center.

(Jim Newton writes for the Atlanta bureau of Baptist Press.)

Don Mines is Partners coordinator for furlough

Don Mines, missionary to Argentina, has joined the staff of the Mississippi Baptist Convention Board during his furlough year as coordinator in Mississippi for the partnership arrangement between Mississippi Baptists and the Baptists of the Rio de la Plata.



Mines

The Rio de la Plata is the area that encompasses Argentina, Paraguay, and Uruguay. Mines began his work as coordinator on July 16.

Mines and his wife, Margie, are stationed in Buenos Aires. During their furlough the couple will be living in the missionary apartment of First Church, Clinton.

Mines, a general evangelist, is a native of DeLand, Fla. He was coordinator in Argentina for the partnership arrangement before leaving on furlough. Mrs. Mines is a native of Fort Worth, Texas.

The official partnership arrangement with the three South American countries, began in 1981, and will continue through 1985, Mines said. Among the projects planned for 1985 is an evangelism crusade involving 180 people. It is being planned for April, May, and June of next year with projections calling for four groups of 15 teams each with each team made up of three people. They will be an evangelist, a singer, and a layman. One group each month will go to Argentina, and a group will go to Uruguay in April.



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President of Argentina addresses Baptist youth

By Jim Lowry

BUENOS AIRES, Argentina (BP)—President Paul Alfonsín made an historic appearance to challenge 4,000 Baptists from 68 countries gathered July 11 on the opening night of the tenth Baptist Youth World Conference.

Alfonsín, elected president after eight years of dictatorial rule, is the first president of Argentina ever to speak to a Baptist group.

"Argentina has come out of a dark age of violence and these wounds have not been completely healed," he said. "Because of this, we need an intensive campaign for reconciliation."

"Let me as president of Argentina challenge you to work together with other denominations and Christian churches who praise God," he continued. "Let us work with all men of good will to seek reconciliation."

"Blessed are those who promote the gospel of peace," the president said. "Let this blessing be a reality that will bear fruit in abundance. The world is sick, and we want to provide a remedy for this infirmity. We need men and women of faith to help us accomplish this, faith in a spirit of peace and reconciliation," said Alfonsín.

He said the Argentine government is based on the recognition of the rights of all persons. He urged that every country of the world, especially the most powerful ones, work to assure human rights in their own countries and in underdeveloped nations so all persons may reach a better level of life and live in peace.

"Here in this meeting, I encourage Baptist youth to reaffirm your commitment to peace," he said. "I believe your prayers can help decrease spending for military strength and increase the production of food for the

world."

Alfonsín, a Catholic, urged the youth not to rest in their support of religious liberty, because, he said, religious liberty is the fundamental liberty for all over liberties.

"Claim that liberty for your nation and always act as agents of reconciliation and peace for all men," he continued. "We want these principles of religious liberty for Argentina."

Alfonsín told the youth they come together united by their faith. Then to thunderous applause from the more than 4,000 youth delegates, he said, "Jesus Christ is the Savior and the only mediator between God and men."

In attendance at the conference are 39 delegates from Great Britain who are staying in the homes of Argentine Baptists to symbolize their unity as Christians. The two nations fought a 1982 war over the Falkland (Malvinas) Islands.

(Lowry, who writes for the Sunday School Board, is covering the Youth Conference in Argentina.)

Greer home burns

The home of Matthew Greer, pastor of Corinth Church, Tallahatchie Association, was struck by lightning Friday afternoon and burned to the ground.

Quick action on the part of passersby, friends, and volunteers from the Rosebloom, Charleston and Paynes volunteer fire departments, allowed most of the Greers' possessions to be saved.

The house had been damaged by the Easter eve tornado that struck Water Valley earlier this year, damaging the roof, windows, and shutters.



Visitors view the Chinese exhibit at First Church, Greenville.



From left are some of the guests of the Chinese mission's 50th anniversary celebration: Earl Kelly, Gene Henderson, Ted Shepherd, Richard Alford, Peter Chen, and Roy Raddin.

Chinese Mission notes 50th year in Greenville

Language missions work in Mississippi passed a milestone June 24 when the Chinese Mission of First Baptist Church, Greenville, celebrated its 50th anniversary.

Preaching for the two services, the first at the church, the second at the mission, were Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, at the morning service; and Peter Chen of the Home Mission Board, preaching in Chinese at the afternoon service. Ted Shepherd is pastor of the Chinese Mission. Gene Henderson is pastor of First Church; Ed Pang is superintendent of the mission. Richard Alford, language missions consultant with the MBCB, was also a guest.

During services the ladies ensemble of the mission sang in Chinese and Pearl and Lynn Hung sang for the mission service.

Ed Pang made a presentation of a gift to Mrs. Galla Paxton Sr., who is the last living member of the original WMU group which made the initial

contact with local Chinese.

A reception was held following each service with Chinese cultural and art objects on display, including historical memorabilia of the mission. And before a luncheon for guests, everyone attending the services was given imprinted, souvenir chopsticks.

Henry Adams DOM, dies

Henry Adams, 56, director of missions, Leake County Association, died July 11 of leukemia. Funeral services were held July 13 at First Church, Carthage, at 4 p.m. Burial was in Pleasant Hill Cemetery.

Adams was born in Leake County on Feb. 17, 1928. He was graduated from Mississippi College and attended New Orleans Seminary. He had held the missions post since Jan. 1, 1982. Before that time, he had been serving as pastor.

He was ordained to the ministry in 1963 by Pleasant Hill Church, Leake County, where he had been baptized in 1940.

Among the survivors are Adams' wife, Magdaline; a daughter, Angie Faye, and a son, George.

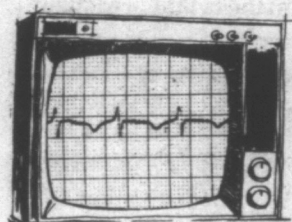
COM goes to Waco, plans nat'l rally

Mississippians took eight rigs to the National Campers on Mission Rally in Waco, Tex., recently.

During the rally, the Mississippi group began making preliminary plans to host the 1985 National Campers on Mission Rally set for June 21-23 at the Attala County Fairgrounds in Kosciusko. At this rally there will be plenty of space for tent campers as well as trailers and motor homes, say organizers.

The next Mississippi COM rally will be Sept. 28-30 at Askew's Landing Campground at Edwards.

Campers on Mission is an organization of Christian campers who want to share their faith as they camp. For details on joining or attending a rally, contact Richard Alford, consultant in the Cooperative Missions Department, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205.



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Support and companionship needed

I read the Baptist Record with interest. I am a lonely, 58-year-old Christian lady that is separated and divorcing. My husband was not a Christian when I married him almost three years ago. I thought I could get him to change his life, but I was unsuccessful. He started drinking and left the state with another woman.

God has helped me so far with all the hurt and shame he's put me through. What suggestions do you have for someone like me to find friends and companionship? E.S.

Dear E.S.: Your experience has confirmed the advice often given, "Do not marry a person thinking you can reform him/her." We are glad that you have found God's grace and comfort through this trying time.

Now you are in the readjustment period and need support and companionship. We suggest that you contact some Baptist churches in your area to,

see what kind of programs they have for formerly married persons.

Join a Sunday School class or a fellowship group. Put yourself out to be friendly with people from the church crowd. There may be some "bad apples" in the bunch, but you will have a better chance there than at singles' clubs or bars.

Best wishes, and we are glad you read the Baptist Record.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And through the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

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Letters to the Editor

"Worthy of double honor"

Editor:
The Kingdom of God would be well served if similar research time expended on James Robinson and Milton Green was also spent on identifying problems or proposing solutions in our own state.

A Survey Report on Church Staff, Salaries, June 1982 disclosed that:

Many pastors were paid salaries barely above the poverty line when adjustments were made for expenses.

Many churches did not participate in the SBC retirement and insurance program thus not providing for their pastor's retirement or protection.

Many churches required pastors to live in church-owned housing thereby, depriving the pastor from owning a house. A pastor will lose about \$75,000 over a period of a lifetime and is faced with purchasing a home upon retirement when his income is reduced.

Although not included in the survey, it is well known that many pastors are abruptly dismissed or forced to resign. They may spend several months without income before being called to another church.

Now compare the above facts to the scripture mandate and teachings.

"Let the elders that rule well be counted worthy of double-honor (pay), especially they who labour in the word and doctrine" (I Timothy 5:17).

"Saying, touch not mine anointed, and do my prophets no harm" (Psalm 105:15).

David refused to kill Saul although Saul was intending to slay David.

- David spared Saul because he was God's anointed (I Samuel 24:6).
- David had Saul's killer slain because he stretched forth his hand against God's anointed (II Samuel 24:6).
- David sent blessings to the men who gave Saul a decent burial (II Samuel 2:5).

Please turn the glaring white hot spotlight upon our problems and solutions so that our churches will take corrective action.

Kimble Hembree
Hattiesburg

Women's ordination vote

Editor:
The recent vote at the Southern Baptist Convention against the ordaining of women is of great concern to me. I feel compelled to share those concerns with my fellow Baptists.

My personal conviction is that this vote is a reflection of the distrust and lack of love we human beings have for each other. It brings to mind the attitude of the Pharisees in the Bible and the many scathing teachings they received from Jesus. Apparently they were the respected leaders of the church who had developed such a narrow, rigid interpretation of the scriptures that the majority were unable to accept or even hear Jesus' teachings about love and how it should transform our lives.

It seems we people of the church are still making this mistake — both to each other and to those "outside" this body of Christ. We seem to be guilty, still, of narrow understandings that place rigid interpretations

over love, acceptance, and joy. This is how that vote and some of the stands on other issues affect me.

Further, I am concerned over the trend in the SBC to attempt to influence and even establish policy for individual churches. Our Baptist roots will wither and die if such attempts continue. Whatever personal convictions we may have, we as Baptists should be appalled at any attempt to control policy by anyone other than the individual and his/her local body. It seems that many Baptists must be ignorant of our heritage when those early Baptists gave even their lives to establish a non-creedal denomination dedicated to the concept of the priesthood of the believer. It is one of the major reasons I remain a Baptist.

I feel the Convention should do only what it was formed to do — decide how to spend pooled funds. That, however, brings me to my last concern.

With God's help, I do love those Baptists with which I completely disagree — but if so many can vote for such an unloving, unChristlike statement on women, how can I have faith they will wisely and lovingly use God's money in ways He would find acceptable?

Marijane Whitfield
Member, Northside Church
Clinton

A woman deacon

Editor:
While recent actions regarding women deacons at the latest Southern Baptist Convention have made me in turn angry, sad, and depressed, I realize they do not have any authority over me.

There are many people, however, including my friends of other denominations and people of the Baptist faith who have not thought through the issue carefully, who will use the resolution as an indication of what all Baptists believe.

I would like to go on public record stating that some Baptists do believe women can and should be ordained as deacons or pastors. I am one of those. I have been ordained and have been serving as a deacon for almost three years.

All Christians (men and women) should join the task of interpretation and take it seriously as a question of their own maturity of faith so that the difficult task of liberating people to the freedom of God can continue.
Cynthia Tucker
Northside Baptist Church
Clinton

Retirement package

Editor:
I don't know your policy for posting letters of this kind, but I hope that you will print this one so that ALL concerned may voice their opinion on this critical issue.

I just recently received information dealing with Mr. Grady Cothen's retirement package, as retired president of the Sunday School Board.

I, for one, find this retirement package, which will average \$5,000-plus a month, for only 10 years service, totally out of line with other retirements. This is not intended as a personal attack toward Mr. Cothen, for his services have been greatly appreciated. My concern is with the

board or agency that authorized this package.

I put in 34 years service with the military and was subject to putting my life on the line daily and my retirement in no way compares to the package Mr. Cothen draws.

All concerned people should demand a posting of the salaries that these people draw; and if they are out of line, then some adjustments should be made.

I shudder to think what the total dollar value of Mr. Cothen's retirement will cost the tithers now and in the future. This type of give-a-way of tithers' monies needs to stop, now!!

A concerned Baptist deacon.
J. C. Thompson
2048 Oak Grove Road
Hattiesburg, MS 39401

Your concern is appreciated, but there are circumstances that need to be explained. First, Grady Cothen retired at 63, which means he probably had served something like 40 years in the ministry. The 10 years at the Sunday School Board were just a part of it. Second, in the reporting period just passed, the Sunday School Board did a business of \$133,220,000. That's pretty big business, and most corporate executives in that sort of operation are pretty well paid. The Sunday School Board has a net worth of \$97 million. Third, the Sunday School Board makes annual contributions to the state conventions and to the Southern Baptist Convention. For the past year, a total of \$1,754,164 went to all of the states, and Mississippi got \$71,750. The Southern Baptist Convention received an additional \$574,000. Fourth, none of this money and none of the provisions for Cothen's retirement came from Cooperative Program funds but from Sunday School Board retirement investments. The figures mentioned are to be found in the BOOK OF REPORTS for the 1984 Southern Baptist Convention. I am not aware of Southern Baptist Convention salaries, but Mississippi Baptist Convention Board salaries are published on Page 430 of the 1983 MISSISSIPPI BAPTIST CONVENTION ANNUAL.—Editor

Bi-racial cooperation

Editor:
The best news I have read lately in the Baptist Record is the June 28th article about the starting of a black church in Biloxi. I have been wondering why a denomination which proclaims that the gospel is for all people can ignore 35 percent of our own state's population. How can we say we really believe that Jesus died for the whole world, including black people, when we are evidently unconcerned about evangelizing them?

It was interesting to note that the black church found us; we did not find them. According to the article, Pastor Francis took the initiative in requesting association with other Southern Baptist churches. I praise God that someone took the initiative; but according to the command of Christ in Matthew 28:19-20, we are to go into all the world. My family and I will be going to the Philippines shortly as foreign missionaries. I pray that someday Christian people in Mississippi will be able to go across town to win black people to

Christ as easily as we go across the ocean to win them.

Roy L. McKay
Starkville

Perhaps not enough is being done, but this is not the first expression of cooperation between the races among black and white Baptists in Mississippi. In 1979, simultaneous revivals were held in churches of both races. There was an earlier mission begun by another white church on the coast. There are black members of some white churches in the state. And white Mississippi Baptists support a seminary (Mississippi Baptist Seminary) for black preachers that has a bi-racial board of trustees. Perhaps it is an endeavor that was slow starting but is beginning to pick up steam.—Editor

Directories useful

Editor:
I am area representative for a company that produces pictorial directories for church.

Thousands of pastors have utilized the personalized pictorial directory to enhance fellowship and to maximize familial relationships among their people. Yet unpleasant experiences have led many to vow never again to engage in such a project. Late delivery, pressure applied to the families to make portrait purchases, poor quality, and a general lack of professionalism are the most frequent complaints.

Pastors, would you hear some advice from one who has experienced this issue from both sides — three times while serving as a pastor and now as a company representative.

Just because some company(ies) may have dealt with you indiscreetly, don't assume that all companies will do the same. Don't disqualify the whole idea as being too big a risk.

We're talking about a program that, potentially, involves every family in your church. Providing each home with a Church Family Album of faces, names, addresses, and telephone numbers can be utilized and cherished for years. It is worth the effort. And the risks can be minimized by a little investigation on your part.

DO YOUR HOMEWORK. Don't assume anything, regardless of claims, promises, or even denominational affiliation. Ask for and check references. What churches has the

company served? Did they make good their promises? Were the representatives (photographers, consultants) prompt, professional, and courteous? Were the portraits and booklets of good quality? Would the pastor choose to do business again with the same company?

Do a comparative study of the major companies. Don't make the mistake of spotlighting only one or two areas, but look at the TOTAL, OVERALL program, its offerings, its track record. Careful foresight can help avoid painful hindsight.

Name Withheld

Welcome for students

Editor:
The first days of college are just around the corner for many students. We want to make the transition from home to school an easier one for those students entering the University of Miami, Florida. We have several families in our congregation who have volunteered to "adopt" students who might be far from home. They will give them a home-cooked meal once in a while, and they will help them become acquainted with life in Miami.

Our church is conveniently located, directly across the highway from the University of Miami. We will be glad to assist, in any way possible, those students entering the University this fall. If you know of any students that are coming our way, please contact us as early as possible at the following address:

Coral Gables Baptist Church
5501 Granada Boulevard
Coral Gables, Florida 33146
(305) 665-4072

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer.

Mondays are "Church Bulletin Days" at Rapids on the Reservoir!

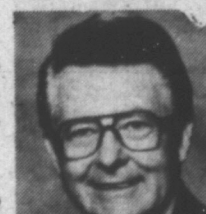
We welcome you to Jackson's Wildest WaterFun Park with \$2 OFF our regular \$7.95 admission price when you present your church bulletin at the gate. Good every Monday through Labor Day. Let your friends know!

Rapids on the Reservoir
East of the Spillway, Jackson
992-0500

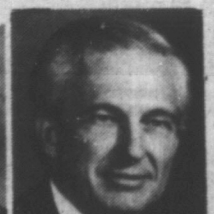
TWO GREAT TOURS PERSONALLY ESCORTED

BEAUTIFUL HAWAII, 8 days Christian retreat. Breakfast Bible study. Optional stop-over in L.A. 2 days. Departs Sept. 21. Tour #1.

HOLIDAYS IN THE HOLY LAND, 11 days. Our fifth annual tour. Also going to Jordan and Egypt. Bonus: Petra and Massada. Departs Dec. 27, 1984. Tour #2.



John Adkerson
34 previous tours
58 countries



Tom Larrimore
Music evangelist
Experienced host

Clip and return
☐ Please send free color brochure and details on Holy Land tour.
☐ I am interested in serving as pastor tour host — No. _____

Name _____ Phone () _____
Address _____
City _____ State _____ Zip _____

OR CONTACT
Tom Larrimore
1156 Winrose St.
Jackson, MS 39211
Phone 601/968-3800

Mississippi Baptist Churches Convention Board

Jan. 1, 1984-June 30, 1984

Assn. Miss. Designated, WMU & All			Assn. Miss. Designated, WMU & All			Assn. Miss. Designated, WMU & All			Assn. Miss. Designated, WMU & All		
Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total	Co-op	Other	Total
ADAMS			CALVARY			MCALL CREEK			OAK FOREST		
ADAMS ASSN	.00	.00	CALVARY	744.63	744.63	MEADVILLE	6,448.04	8,069.25	30,269.00	18,298.90	48,565.90
BETHLE	780.46	1,227.12	CARROLLTON	.00	.00	MT ZION	1,209.56	586.00	OLD CANTON RD	.00	.00
BRIEL AVE	1,680.08	1,680.08	CARROLLTON	8,099.40	7,745.53	NEW HOPE	478.12	767.00	PALESTINE	371.75	340.25
CALVARY	3,302.05	3,302.05	CERREVILLE	.00	.00	PROVIDENCE	1,795.56	1,795.56	PARK HILL	5,194.47	2,046.55
CLIFF TEMPLE	8,189.39	5,506.93	COIL	131.88	167.05	NEW SALEM	980.00	723.85	PARKWAY	30,797.92	41,884.65
CLOVERDALE	2,915.29	3,607.62	HARMONY	.00	80.00	OZON	1,033.10	327.00	POCAHONTAS	5,469.00	10,704.00
CRAWFORD	1,392.76	1,220.68	LIBERTY	2,239.95	2,503.90	PLEASANT VALLEY	2,499.45	286.21	RAYMOND	12,000.00	1,203.63
FBC HATCHEZ	17,687.89	34,554.86	HALFISON	1,001.02	1,001.02	PROVIDENCE	5,749.79	5,056.43	RAYMOND ROAD	7,143.41	23,293.53
INMANUEL	13,659.52	5,661.18	MCANLEY	936.81	731.61	RAHMAH	954.73	370.00	RIDGECREST	14,062.43	14,787.39
MORGANTOWN	17,184.85	9,076.10	MT OLIVE	1,569.48	2,062.94	ROXIE	5,704.63	7,854.27	ROBINSON STREET	4,321.50	6,200.20
PARKWAY	28,620.34	16,716.01	MT PISGAH	604.56	792.03	SAREPTA	723.00	.00	SALEM	1,599.96	2,766.00
SOUTHERN HILLS	1,576.44	2,916.80	N CARROLLTON	5,967.60	6,862.11	SILOAM GROVE	2,000.00	3,005.00	SIMMONS MEMORIAL	.00	.00
SPRINGFIELD	1,391.20	1,396.80	NEW SALEM	82.20	82.20	SPRING HILL	287.04	200.00	SOUTHERN HILLS	.00	250.00
STANTON	2,885.84	1,016.54	NEW SHILOH	.00	.00	UNION	1,577.85	1,499.25	SOUTHSIDE	8,856.01	8,609.83
WASHINGTON	12,013.37	5,632.21	POPLAR SPRINGS	.00	.00	GEORGE	36,582.52	40,846.72	TEMPLE	1,029.59	1,581.01
	112,658.21	71,587.06	PROVIDENCE	1,485.87	1,485.87	AGRICOLA	4,035.60	5,466.35	TIMBERLAWN	5,073.01	4,932.81
ALCORN			SHILOH	420.00	317.00	BARTON	8,040.43	4,466.75	TRACE RIDGE	3,792.24	3,140.62
ALCORN	1,371.49	1,391.13	VAIDEN	4,118.68	3,659.03	BERLEY	4,466.75	12,507.18	TWIN LAKES	2,412.63	536.13
BETHLEHEM	1,406.59	975.70	VALLEY HILL	1,612.65	2,654.26	FBC BENNDALE	400.00	380.72	UTICA	4,458.50	4,520.00
BRUSH CREEK	.00	.00		27,589.87	30,913.33	FBC LUCEDALE	15,384.13	17,391.69	VAN WINKLE	5,073.01	4,932.81
CALVARY	2,309.38	2,999.95	CHICKASAW			GEORGE ASSN	.00	.00	W JACKSON	6,810.00	4,259.19
COUNTY LINE	360.00	1,951.15	ANITY	405.03	710.30	HILLCREST	.00	.00	WESTVIEW	5,238.09	3,334.91
DANVILLE	1,274.02	8,031.12	ARBOR GROVE	1,750.02	1,110.30	JOHNSON	440.36	741.87	WILDWOOD	8,425.48	6,591.03
EAST CORINTH	3,567.32	2,763.86	BETHEL	757.00	229.00	NORTHIDE	1,181.61	720.97	WOODLAND HILLS	18,075.82	16,144.62
FBC BIGGERSVILLE	2,259.75	4,130.24	CARNATION	.00	.00	ROCKY CREEK	13,922.90	22,667.39	WYNDALE	2,525.00	2,581.49
FBC CORINTH	30,830.73	7,432.93	CHICKASAW ASSN	.00	.00	SOUTHIDE	1,830.58	36,490.29		1,097,456.79	872,068.91
GLENDALE	1,274.02	2,104.24	FBC HOLKERS	5,504.21	4,477.52		20,331.37	2,405.87			
HINKLE	1,354.66	1,150.00	FBC OKOLONA	13,890.00	4,470.52		18,360.52	56,240.80			
HOLLY	1,213.95	2,971.78	FELLOWSHIP	.00	.00		.00	.00			
JACINTO	20.00	708.40	MCCONDO	.00	100.00		.00	.00			
KEMP'S CHAPEL	373.95	86.95	MT OLIVE	.00	.00		.00	.00			
KENDRICK	534.55	934.28	NEW PROSPECT	.00	.00		.00	.00			
KOSUTH FIRST	2,570.27	1,657.44	PARKWAY	1,394.18	2,649.35		.00	.00			
LIBERTY HILL	.00	.00	PLEASANT GROVE	428.70	548.00		.00	.00			
LOME OAK	.00	.00	FRENCH CAMP	1,628.15	1,495.00		.00	.00			
LOVEJOY	.00	.00	SCHOONER VALLEY	.00	75.00		.00	.00			
NORTH CORINTH	.00	.00	SHILOH	385.00	2,465.00		.00	.00			
OAKLAND	4,659.16	7,168.39	VAN VLEET	814.00	255.00		.00	.00			
RIENZI	4,332.17	11,827.55	WOODLAND	42,376.36	26,082.33		.00	.00			
SHILOH	2,667.85	4,283.68					.00	.00			
SOUTH CORINTH	210.00	1,500.50	CHOCTAW				.00	.00			
TATE STREET	27,019.48	27,203.26	ACKERMAN	9,251.04	5,640.24		.00	.00			
TISHOMINGO CPL	1,561.34	4,219.34	BETHANY	98.03	98.03		.00	.00			
TUSCUMBIA	337.53	295.92	BETHLEHEM	80.00	550.00		.00	.00			
UNION	487.24	857.35	BEULAH	.00	.00		.00	.00			
WEST CORINTH	5,008.72	4,040.68	BLISS SPRINGS	90.00	286.61		.00	.00			
WHEELER GROVE	101,364.69	92,048.13	BLITHE CREEK	810.53	1,279.00		.00	.00			
			CHESTER	2,434.30	3,039.14		.00	.00			
ATTALA			CHOCTAW ASSN	.00	.00		.00	.00			
ATTALA ASSN	.00	150.00	CLARK SPRINGS	.00	.00		.00	.00			
BEAR CREEK	60.00	80.00	CONCORD	.00	.00		.00	.00			
BEREA	553.60	1,516.87	COVENANT	237.99	148.77		.00	.00			
BOWLIN	319.40	474.32	CRANE CREEK	793.72	793.72		.00	.00			
CARSON RIDGE	2,574.00	288.00	CRAPE CREEK	346.45	665.49		.00	.00			
COUNTY LINE	1,019.00	1,159.50	EBENEZER	.00	.00		.00	.00			
DOTY SPRINGS	.00	20.00	FELLOWSHIP	2,616.87	2,743.54		.00	.00			
EAST COUNTY LINE	.00	100.00	FENTRESS	330.00	518.60		.00	.00			
EBENEZER	85.00	74.00	FRENCH CAMP	1,621.02	918.15		.00	.00			
EDGEFIELD	2,830.00	2,615.00	HOWELL	912.03	.00		.00	.00			
FBC KOSCIUSKO	23,499.96	20,103.56	MCCURTAIN CREEK	.00	.00		.00	.00			
HARMONY	.00	43,603.52	MT MORIAH	633.36	821.92		.00	.00			
HURRICANE	148.67	404.51	MT PISGAH	1,261.49	1,261.49		.00	.00			
JERUSALEM	588.39	1,030.66	NEW HAVEN	824.75	794.02		.00	.00			
MCADAMS	2,495.24	6,021.24	NEW ZION	803.96	1,502.67		.00	.00			
MCCORD	2,962.92	8,516.48	OLD MT PISGAH	3,330.13	.00		.00	.00			
N UNION	.00	39.00	PROVIDENCE	1,857.05	2,273.99		.00	.00			
NEW HOPE	204.56	64.11	WEIR	1,857.05	2,273.99		.00	.00			
NEW SALEM	5,564.55	89.00	WOOD SPRINGS	23,411.81	21,919.67		.00	.00			
PEELER MEM	63.94	11,803.19					.00	.00			
PILGRIMS REST	80.00	202.87	CLARKE	420.56	756.50		.00	.00			
PLEASANT RIDGE	10,311	165.94	ARTICUL	242.60	1,000.00		.00	.00			
PROVIDENCE	1,680.00	107.75	BUCAUTUNNA	560.52	560.52		.00	.00			
SALLIS	1,680.00	2,888.00	CENTER RIDGE	2,888.00	888.01		.00	.00			
SAND HILL	312.40	640.73	CLARKE ASSN	.00	.00		.00	.00			
SECOND KOSCIUSKO	1,654.58	3,404.15	DE SOTO	1,496.00	564.00		.00	.00			
SPRINGDALE	1,249.81	1,249.81	FBC CRISTAL GROVE	600.71	1,137.62		.00	.00			
UNION	282.93	585.93	EDDINS MEM	.00	.00		.00	.00			
WILLIAMSVILLE	2,291.74	6,056.79	ELIM	1,325.14	588.00		.00	.00			
YAMOKOKANY	602.47	1,968.14	ENTERPRISE	8,349.39	8,349.39		.00	.00			
ZACA	49,249.04	65,132.93	FAITHVIEW	35,064.30	22,706.82		.00	.00			
			FBC STONEWALL	4,122.97	4,122.97		.00	.00			
BENTON			HARMONY	2,971.35	2,196.00		.00	.00			
ASHLAND	5,218.34	3,616.95	HEBRON RIDGE	1,071.12	1,073.77		.00	.00			
BENTON ASSN	.00	.00	HEBRON VALLEY	.00	.00		.00	.00			
BLUFF SPRINGS	809.49	203.08	KNIGHTS	300.00	300.00		.00	.00			
CALVARY	.00	.00	MOORE	6,174.71	1,333.00		.00	.00			
CANAWA	.00	.00	MT ZION	624.86	708.06		.00	.00			
FLAT ROCK	181.48	63.00	NEW BETHEL	44.00	.00		.00	.00			
HAMILTON	268.52	268.52	OAK GROVE	1,808.68	1,747.00		.00	.00			
HICKORY FLAT	2,000.00	3,791.70	PACHUTA	1,511.15	3,051.06		.00	.00			
NEW CENTRAL	.00	.00	PHALM	10.00	121.00		.00	.00			
NEW HOPE	.00	63.05	PINE GROVE	3,109.91	1,124.67		.00	.00			
PINE GROVE	960.71	1,244.71	PINE HILL	1,124.67	529.00		.00	.00			
PLEASANT HILL	10,212.54	1,304.00	PLEASANT HILL	4,209.12	6,710.81		.00	.00			
		8,551.78	ROLLING HILL	5,345.00	1,881.53		.00	.00			
BOLIVAR			SHENANDO	3,426.04	3,426.04		.00	.00			
BELLEVUE	360.00	1,355.00	SOUENLOVIE	1,278.30	762.70		.00	.00			
BENJAMIN BURGOS	.00	.00	UNION	7,500.35	6,501.10		.00	.00			
BENJAMIN ASSN	2,131.02	2,492.65	W PLEASANT GROVE	436.00	436.00		.00	.00			
CALVARY	10,492.41	6,795.23		96,480.97	72,434.73		.00	.00			
CHINESE	.00	17,287.64	CLAY	15,900.22	5,308.95		.00	.00			
DUNCAN	3,138.05	2,550.00	CALVARY	3,624.00	3,624.00		.00	.00			
FBC BOYLE	1,933.42	3,317.52	CLAY	.00	.00		.00	.00			
FBC CLEVELAND	42,162.74	21,723.47	ENON	1,707.51	298.00		.00	.00			
FBC ROSEDALE	2,057.23	4,860.73	FBC WEST POINT	29,629.27	17,850.42		.00	.00			
FBC SHELBY	784.06	1,165.95	HEBRON	1,293.60	310.00		.00	.00			
GUNNISON	12,766.43	3,557.04	NEW MONTPELIER	1,096.19	585.00		.00	.00			
IMMANUEL	1,719.16	21,055.75	PHABA	2,457.75	200.00		.00	.00			
INTERSTATE	1,719.16	3,381.56	PINE BLUFF	1,735.50	200.00		.00	.00			
MERIGOLD	1,274.02	3,031.16	TRINITY	3,916.06	2,302.10		.00	.00			
MIDWAY	128.73	246.78	WEST END	7,659.82	2,276.80		.00	.00			
MORRISON CHAPEL	3,332.17	2,106.97		71,499.50	34,928.04		.00	.00			
PACE	1,701.25	4,479.23	COPIAH				.00	.00			
PROVIDENCE	300.00	233.10									

Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All				Assn. Miss. Designated, WMU & All			
Co-op		Other	Total	Co-op		Other	Total	Co-op		Other	Total	Co-op		Other	Total
FBC LAUREL	49,188.95	4,345.71	53,534.66	MADISON	2,149.03	1,459.20	3,608.23	SOUTHSIDE	1,938.51	566.69	2,505.20	BEULAH	900.00	1,825.55	2,725.55
FBC OVERT	1,288.29	730.00	2,018.29	MARS HILL	150.00	90.00	240.00	CHALKY	240,004.20	211,182.43	451,246.63	CALVARY	3,537.80	1,634.25	5,172.05
FBC SHARON	5,920.00	6,413.05	12,333.05	MCDONALD	150.00	60.00	210.00	CHUNKY	4,109.09	3,784.55	7,893.64	CLARKE VENABLE	12,695.38	5,775.04	18,470.42
FBC SODO	3,446.99	3,676.80	7,123.79	MIDWAY	141.00	141.00	282.00	CONRAD	816.50	2,149.84	2,966.34	CONRAD	1,333.34	816.50	2,149.84
FELLOWSHIP	1,111.52	846.77	1,958.29	MOUNT CARMEL	375.00	375.00	750.00	CORRADO	542.27	542.27	1,084.54	CORRADO	109.28	309.26	418.54
FREEDOM	3,500.00	4,210.00	7,710.00	MOUNT ZION	180.00	350.00	530.00	CROSS ROADS	22,475.95	16,379.71	38,855.66	DUFFEE	266.50	1,050.00	1,316.50
FRIENDSHIP	3,551.00	1,109.00	4,660.00	NEW HOPE	210.00	260.00	470.00	EMMANUEL	9,789.99	6,590.72	16,380.71	EMMANUEL	1,424.31	506.15	1,930.46
GLADE	9,172.36	4,136.24	13,308.60	NEW PROVIDENCE	354.44	400.00	754.44	FBC NEWTON	2,436.00	1,952.50	4,388.50	FBC NEWTON	35,721.43	23,579.44	59,300.87
GRACE	9,172.36	4,136.24	13,308.60	NEW ZION	116.13	1,562.50	1,678.63	FBC UNION	21,746.15	1,952.50	23,698.65	FBC UNION	15,576.26	37,322.41	52,898.67
HARMONY	5,479.98	3,924.20	9,404.18	PEARL HILL	396.47	555.47	951.94	GOOD HOPE	2,063.35	4,391.85	6,455.20	GOOD HOPE	274.14	280.30	554.44
HEBRON	6,381.78	3,847.41	10,229.19	PLEASANT HILL	952.01	1,713.59	2,665.60	HICKORY	1,596.21	1,058.23	2,654.44	HICKORY	10,843.28	5,835.02	16,678.30
HIGHLAND	11,492.84	6,744.42	18,237.26	RENFROE	176.00	352.63	528.63	HOPKINS	62,589.83	30,964.75	93,554.58	HOPKINS	4,464.75	2,242.00	6,706.75
HILLCREST	4,400.00	1,165.00	5,565.00	ROCKY POINT	2,330.12	2,338.93	4,669.05	IMPROVE	206.00	160.50	366.50	IMPROVE	1,012.39	1,524.96	2,537.35
HOUSTON ROAD	5,400.00	9,712.30	15,112.30	SALEN	402.97	183.60	586.57	KOKOMO	2,063.35	4,391.85	6,455.20	KOKOMO	761.65	1,272.00	2,033.65
INDIAN SPRINGS	14,031.25	9,712.30	23,743.55	SALENGFIELD	1,176.00	1,176.00	2,352.00	LAUREL	1,596.21	1,058.23	2,654.44	LAUREL	4,464.75	2,242.00	6,706.75
JONES ASSN	1,439.08	2,450.95	3,889.03	STANDING PINE	285.98	166.66	452.64	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
LAUREL CREEK	754.30	531.60	1,285.90	SUNRISE	636.00	3,228.50	3,864.50	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
MAGNOLIA	7,236.47	5,011.61	12,248.08	THOMASTOWN	1,030.67	1,340.79	2,371.46	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
MOSELLE MEM	3,401.31	2,618.90	6,020.21	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
MYRICK	4,790.00	1,029.83	5,819.83	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
NEW HOPE	2,026.54	1,029.83	3,056.37	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
OAKLAND GROVE	3,476.72	684.27	4,160.99	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
PARK HAVEN	758.58	1,178.63	1,937.21	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
PECAN GROVE	758.58	1,178.63	1,937.21	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
PINE GROVE	3,442.74	5,757.89	9,200.63	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
PLAINWAY	10,423.32	6,014.69	16,438.01	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
PLEASANT HOME	3,026.79	2,644.41	5,671.20	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SALEN HEIGHTS	9,400.00	1,032.80	10,432.80	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SAND HILL	1,998.10	1,777.63	3,775.73	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SANDERSVILLE	10,802.16	4,243.38	15,045.54	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SEC AVENUE	14,652.28	13,292.06	27,944.34	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SHELTON	3,672.76	3,317.28	6,990.04	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
SUMNERLAND	75.00	75.00	150.00	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
TALLAHOMA	4,986.56	3,948.11	8,934.67	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
TRINITY	3,551.00	3,676.80	7,227.80	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,012.39	1,524.96	2,537.35
TUCKERS CROSSING	450.00	1,000.00	1,450.00	TIMOTHY	6,020.21	1,340.79	7,361.00	LEBANON	600.00	1,220.00	1,820.00	LEBANON	1,01,		

It is located about a block away from his house, where he has to pass it every evening on his way home.

"When I reach that tall poplar in the evening," he explains, "I leave all the troubles and worries of the day right there. 'I let them hang on the branches if they want to,' I say to myself, 'I'm through with them for the day.' And I throw back my shoulders and stir up a grin and get ready for a fine evening with my family. I used to take my troubles home to my wife, and often they would stay with me all night, and I'd get up the next morning with a grouch."

"But no more! I hang them on the Trouble Tree, and five nights out of six they have all blown away by morning." —Cheer

Carter reveals private talks for missionaries

By Clay Brown

FORT WORTH, Texas (BR)—Former President Jimmy Carter revealed for the first time June 18 details of his private negotiations (1979-78) with Chinese leader Deng Xiaoping for the return of Western missionaries to the mainland and other religious liberties in China.

Carter appearing on the television program, "Life Today," on the American Christian Television System (ACTS) said the negotiations were part of the long process of normalizing relations with the People's Republic which took "two solid years" of effort to achieve.

Because of the need for secrecy in the talks, "We didn't even let the State Department handle any of the dispatches," Carter said, so "the negotiations, in effect, were between me and the vice premier." It was during this one-on-one dialogue Carter was able to express his concern for religious liberty in China.

"The first evening I spent with Deng Xiaoping," Carter said. "I told him there were three things I wanted him to do. One was to permit Western Christian missionaries to go back into China, the second was to permit the distribution of Bibles, and the third was to permit religious freedom."

Deng's answer, according to Carter was immediate. "Without hesitation he said, 'I'll do two of them,'" Carter said. Deng would do his best to allow absolute freedom of religion in China and the distribution of Bibles, but he could not allow missionaries to return because "it puts a connotation of domination by Westerners on Chinese," Carter said.

Carter said he believes the promises by Deng are being kept so far. "When I went to visit some of the Protestant churches in August 1981, they said they had no interference at all with their religious services," he said.

When the Chinese Christians experienced some difficulty in obtaining the proper paper for printing Bibles, Carter said they "contacted Deng indirectly" and obtained the necessary materials.

Carter was cautiously optimistic about the future of the new religious freedom in China. "I don't think anyone would dispute the fact that there's been a burgeoning of Christian evangelism and faith in China," Carter said. However, he added "no one can predict what the Chinese Communists will do, whether Deng's policies will prevail, but I assume this promise to me will be honored at least as long as he is in charge."

"Life Today" is a one-hour talk show aired daily at 9 p.m. (EDT) on ACTS, a network of family Christian entertainment sent by satellite to cable TV systems and TV stations nationwide. The Southern Baptist Radio and Television Commission operates the network.

(Clay Brown is a freelance writer in Fort Worth, Tex.)

Faculty, student hostility cited for Martin resignation

By Tom Miller

BRISTOL, Va. (BP)—James E. Martin Jr., president of Virginia Interment College since Sept. 1, 1983, has resigned and accepted a position at an undisclosed college.

The resignation, effective July 31, was tendered to a meeting of trustees on Friday, June 22. Martin said board President Hal S. Stubbs of Bristol asked him to keep it (the resignation) under wraps until a board meeting on Thursday, June 28, but within hours it was announced on a Bristol radio station.

In a telephone interview with the Virginia Religious Herald, Martin cited pressures on his family resulting from conflict between himself and some faculty and students as the immediate reason for the resignation.

MC announces music workshop

A church music workshop will be held in Aven Fine Arts Building on the Mississippi College campus at Clinton on Thursday and Friday, Aug. 9-10. Local musicians are invited to participate.

Emphasizing skills and repertoire for the choral director, accompanist, and church soloist, the workshop is geared to the needs of those serving in smaller churches and is especially suitable for those whose formal musical training is limited.

Among the subjects to be covered by the workshop sessions are: choral conducting techniques, vocal technique and repertoire, choral repertoire for the smaller choir, service playing (both organ and piano), the use of instruments in worship, and ways of improving congregational singing.

The workshop will be directed by James Glass, co-ordinator of the church music program at Mississippi College, and will feature John Hanbery, director of bands; Richard Joiner, professor of voice; Jack Lyall, professor of music; Billy Trotter, professor of organ; and Frank Stovall, professor of music and chairman of the Department of Music, all at Mississippi College.

Registration fee for the two-day workshop will be \$10. For further information call 924-5131, Ext. 230, or write the Mississippi College Music Department, Box 4206, Clinton, MS 39056.

Erect K'ekchi' study center

LAS CASAS, Guatemala—Southern Baptists and K'ekchi' Baptists pooled financial and physical resources to build a structure where the K'ekchi' Baptist church in Las Casas will meet and K'ekchi' Baptists in northern Guatemala will use as a study center. Of special help were construction teams from First Baptist Church, Duncan, Okla., and Southside Baptist Church, Dothan, Ala. More than 70 K'ekchi' leaders attended the first training session.

tion. "It was sort of hasty," he said. "We have a situation where the alternative was to take the family away."

Martin has been at odds with faculty members and students since early in his administration when he came down hard on consumption of alcoholic beverages and curtailed visitation between sexes in college dormitories.

The contest of wills became public early last December when Martin ordered the temporary removal of two charcoal sketches of nudes from an art exhibit, because the art was in an area through which persons would pass on their way to a service of dedication for a renovated theater in the Fine Arts Building.

In protest, students removed all art from the exhibit, and faculty members presented Martin an ultimatum demanding that he promise not to ever again impose "censorship."

Martin refused the faculty demand and told the Herald, "I appreciate art. I am not an art expert. But I am president of this college. If an action or activity of this college is offensive, I am ultimately responsible to the

college, the community, and the church with whom we have affiliation."

In the aftermath of the fall events, Martin said the family has endured severe stress. The Martins have three children, ages 11, 9, and 8 and the president's home is on campus. There have been public demonstrations against the president and other forms of harassment which took their toll on the children.

"It became obvious," said Martin, "that the hostility from faculty and students was going to continue next year."

Martin said, "The potential is great (for Virginia Interment)," and added, "I loved my job and I love the work, but if we were to be successful we were going to have to pull together."

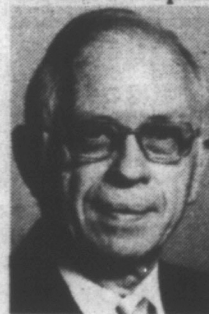
"The foundation is here, and I hope they will rally around the new president," said Martin. "I regret very much we are leaving."

Martin reported he has submitted to the board of trustees a balanced budget for 1984-85.

(Tom Miller is associate editor of the Religious Herald.)

Hughey missions career spanned four decades

RICHMOND, Va. (BP)—John David Hughey, 70, retired director of Southern Baptist foreign mission



work in Europe and the Middle East, died July 8 in a hospital in Richmond, Va., two and a half years after he was diagnosed as having cancer of the pancreas.

During that time he completed two books and continued to be active until recent months as a Sunday School teacher at First Baptist Church, Richmond, where he and his wife were members.

Hughey's illness was first diagnosed in Switzerland as he and Mrs. Hughey made a final visit to the area, but he returned to Richmond for treatment.

Unwilling to forego writing projects he had planned for his retirement years, he completed "Baptist Partnership in Europe," an updated version of one of his earlier books on work with European Baptists, and another book on the successful struggle for religious freedom in Spain which is being published in Spanish. In recent months he had been writing a series of articles for The Commission, the Foreign Mission Board magazine, based on the book on Spain.

His career in foreign missions spanned 38 years. He and his wife, the former Evelyn Wells of Sumter, S.C., were appointed missionaries in 1943.

She remained in America while he did relief work in the Middle East with the United Nations Relief and Rehabilitation Administration in 1944-45. They were Southern Baptist representatives to Spain from 1947-51. He became a professor at the international Baptist Theological Seminary, Ruschlikon, Switzerland, in 1952, and was its president from 1960-64.

In 1964, Hughey came to Richmond to direct the Foreign Mission Board's work in Europe, the Middle East and South Asia. As the work grew, South Asia was assigned to another region. Before his retirement Dec. 31, 1981, Hughey was responsible for 320 missionaries in 19 countries.

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Elder wants employees biblically conservative

By Linda Lawson

NASHVILLE, Tenn. (BP)—Sunday School Board President Lloyd Elder urged employees to adhere to the institution's 93-year heritage of maintaining a biblically conservative stance and staying in touch with Southern Baptist people during a recent chapel address.

Elder made his comments to employees and eight new trustees attending orientation sessions, describing his personal deepening impressions of the denomination after the recent meeting of the Southern Baptist Convention in Kansas City, Mo.

"If we stand as biblical conservatives we're standing right in the middle of where we've been since 1845 (the year the convention was formed)," Elder emphasized. "There is a new rise of those of us who are biblical conservatives to reassert ourselves as mainstream grass-roots Southern Baptists."

Elder said he will not describe himself as a moderate (a label sometimes attached to persons described as denominational loyalists). "I'm zealous about the conservative position," which he said includes belief in the authority of Scripture, the virgin birth, atoning death, and visible return of Christ.

However, he emphasized, "That

does not mean I have taken a political stand. It just means that Southern Baptists are biblically conservative and I don't want a small group to claim that as a political wedge in Southern Baptist life." He told employees, "Don't let anything ever drive a wedge between you and the churches. We can make a difference if we stay in touch with Southern Baptist people and churches. There should be no cause for suspicion to be linked unapologetically to the denomination."

"We (Sunday School Board) will not be conquered or controlled by any faction of the convention. We are going to stay out of the political battles of Southern Baptists," Elder said. "But we are going to speak up for the denomination and the board."

"The Sunday School Board is owned and controlled by the Southern Baptist Convention and we will serve the whole convention to the best of our ability. Together we are a family doing the work of God," said Elder.

"We are grass-roots Southern Baptists. We are in step with our churches. We want to be in their heart."

(Linda Lawson writes for the Sunday School Board.)

Jones group visits Pippa Passes, Ky.

By John F. Sumner Jr.

Twelve of us have just returned from our mission trip to Pippa Passes, Ky. This trip was the best we have ever had. It was in the coal mining area. We conducted a 15 minute radio program daily, held mission VBS with an enrollment of 148, revival service each night, painted a new church, cleaned up from a flood that came the week before. We also moved the library from the church to the multi-purpose building about a mile away. We ran and installed water lines.

The greatest thing was 21 young boys and girls were saved. Our students shared the love of Jesus and they responded.

Much prayer and preparation had gone into this trip. We worked with Lawrence Baldrige, one of our home missionaries in Kentucky.

(Sumner is Baptist Student Union director at Jones Junior College.)



The multi-purpose building (100 x 40) had to be cleaned before we could hold the six classes in mission VBS. The pool table was used to get some of the older children to coming early, play a while and then stay for VBS. This is class of the smaller children.

During 1983, Baptists in the South American country of Paraguay launched a five-year plan to start 65 new churches, enlist 100 full-time pastors, involve 80 percent of church members in local church ministries and win 7,000 persons to Christ.



The students conquered their fear of height by painting the outside of a newly constructed church. The congregation had also made all of the furniture that was in the church.

Temple honors Lucenay on fifth anniversary

Temple Church of Hattiesburg recently honored its pastor, Harry L. Lucenay, for five years of "outstanding spiritual leadership," during which the church has grown in many ways.

As a fifth anniversary gift, announced Fred Broome, chairman of deacons, the church will sponsor Lucenay and his wife, Nancy, on a 15-day tour of Europe in August. Lucenay became pastor of Temple Baptist Church on June 25, 1979, coming from a Baptist church in Waco, Tex.

In a presentation on Sunday, July 1, Gary Rush, vice chairman of the Pastor Search Committee when Lucenay accepted the call to Temple, cited a number of growth statistics.

Under Lucenay's ministry, resident membership has increased 25 percent; average Sunday School attendance has increased 25 percent; morning worship attendance has increased 33 percent; there have been approximately 230 baptisms; and giving has almost doubled.

The church has acquired more than \$400,000 in surrounding property, and a major project is underway to expand educational and music facilities. The church has become more involved in outreach to the

community, including a highly successful "Sharing Love With Hattiesburg" program.

Lucenay received a B.A. degree from Baylor University, master of divinity from Southwestern Seminary, and doctor of ministry from New Orleans Seminary.



HARRY L. LUCENAY (right), pastor of Temple Church, Hattiesburg, is congratulated by Gary Rush in a ceremony July 1 honoring Lucenay for his fifth anniversary as pastor. Rush was instrumental in bringing Lucenay to Temple from Waco, Tex. Center is Lucenay's wife, Nancy.

Senate informed of Baptist concern about tobacco use

By David Wilkinson

WASHINGTON (BP)—Southern Baptists' concern about the dangers of cigarette smoking and other tobacco use has been communicated to members of the United States Senate.

A copy of a strongly-worded resolution approved by messengers to the recent Southern Baptist Convention in Kansas City, Mo., was sent to the legislators by Foy Valentine, executive director of the SBC Christian Life Commission.

The convention's action is "especially timely," Valentine said, since the Senate now is considering several legislative proposals related to the use of tobacco.

At the head of the list is the Comprehensive Smoking Education Act which would replace general health warnings now printed on cigarette packs with a rotating series of more specific and informative warnings.

The legislation, now before both houses of Congress, also calls for stepping up educational programs on the dangers of smoking and would require tobacco companies to dis-

close the chemicals they add to their products.

Another piece of legislation still pending would preserve the authority to require "no smoking" sections on commercial airplanes. That authority is now under the Civil Aeronautics Board which will go out of existence later this year. The bill has been opposed by the Reagan administration in favor of federal deregulation.

The wide-ranging resolution adopted by the SBC not only expressed opposition to the use of tobacco in any form, but also objected to the growing of tobacco and to any public subsidizing of the tobacco industry.

Valentine noted in a cover letter that messengers to the convention do not speak for the denomination's 36,500 churches. Yet "the strength of this statement and the near unanimity of the vote," he added, "give evidence of extremely strong feelings" on the issue.

(David Wilkinson writes for the Christian Life Commission.)

We never can prove the delights of God's love until all on the altar we lay.—J. H. Sammis.

Hospital ministry praised in Israel

HAIFA, Israel—An Arab Baptist pastor in Haifa, Israel, has been recognized for his "contribution towards peace" in the Middle East.

Ibrahim Sim'an, who since 1976 has had a hospital ministry to Arab patients and their families, mostly from Lebanon, received a written commendation from Zvi Ben-Ishai, deputy director of Rambam Medical Center.

"We appreciate the fact that your services (food, room and board, transportation and counseling) were offered to those who needed them regardless of religious affiliation," the letter read.

Because of contacts Sim'an and others involved in the hospital ministry have made, several people have become Christians.

Sim'an also is pastor of the Baptist church in Haifa and is the registrar and a lecturer in the Christian Service Training Center there.

Central, Little Yazoo, travels to Pinckney

Traveling to Pinckney, Mich. were five members of Central Baptist Church of Little Yazoo, Miss. These five people conducted Vacation Bible School each morning at First Baptist Church there. They were assisted by several members of the Pinckney Church. The average attendance was 35.

This church is only four years old and has had only two mission Vacation Bible Schools, but the Central group feels that the members of First Church will be able to conduct their own in the future.

Each evening revival services were conducted by Riley Ainsworth, evangelist, and pastor at Central; Glendora Sherman, pianist; and Twilla Cheatham, song director. One profession of faith was made with many people making rededications. Forrest Stevenson is pastor at First Church, Pinckney.

Others making the trips were: Mrs. Riley Ainsworth and Cherie Ainsworth.

Stevenson will be leading revival services at Central Church, July 29-August 3 with Lavell Pruitt leading the singing. Services will begin each evening at 7.

Filipinos learn health treatments

MATI, Philippines—Mati Baptist Hospital's Nutrition Center trained Filipino women for two weeks in simple health treatments, teaching them how to treat common ailments without medicines. Preventing death by dehydration, which occurs frequently in children under 5 years old when they have diarrhea, was a major aim. The women learned a pinch of salt and a Coke cap full of sugar mixed into a cup of clean water and given to a child can prevent death. Participants were church leaders who will be available in their barrios to teach what they learned as a form of church outreach.

Central Hills camps have dates

One Dad and Lad Weekend and one week of Royal Ambassador camp remain unfilled, according to Jim Didlake, Royal Ambassador consultant in the Mississippi Baptist Brotherhood Department.

The unfilled date for the Dad and Lad weekend is July 27-28. The open Royal Ambassador camp is Aug. 6 to 10. Both programs take place at Central Hills Baptist Retreat near Kosciusko.

Jerry and Bobbye Rankin, missionaries, have completed furlough and return to the field (address: Box 832, Bangkok, Thailand). He is associate to the area director for South and Southeast Asia. He was born in Tupelo, Miss., and grew up in Clinton. The former Bobbye Simmons, she was born in Mobile, Ala., and grew up in Lincoln County, Miss.

Paul and Brenda Lee, missionaries to Spain, have arrived in the States for furlough (address: 207 S. Washington St., Starkville, Miss. 39759). They are natives of Mississippi.

Jerry and Dorothy Hubbard, missionaries to Zambia, have completed furlough and returned to the field (address: Baptist Seminary, P.O. Box 8019, Lusaka, Zambia). He was

born in Caruthersville, Mo., and lived in Mississippi. She is from Fort Worth.

Samuel and Ginny Cannata, missionaries to the Sudan, are in Kenya and may be addressed at P.O. Box 32, Limuru, Kenya. He is a native of Houston, Texas, and she is the former Virginia (Ginny) Currey of Mississippi.

David and Mary Lynn Southerland, missionaries to Belgium, have completed language study in France and arrived on their field of service (address: 25 rue Thomas Edison, 4330 Grace Hollogne, Belgium). She was born in DeKalb and considers Macon her hometown. He is from Florida.

Missionary News

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Just for the Record

Robert A. Hickey was licensed to the ministry by Clarksdale Church on July 8. Hickey is public affairs officer with the Mississippi Highway Patrol and works as the Chaplain for Troop E of the Batesville Highway Patrol and as safety chaplain for the Mississippi Farm Bureau.

Gene Dinwiddie, associational Church Training director for Jackson County Baptist Association, was recently chosen by the Church Training Department in Jackson, to receive the "Director-of-the-Year" award.

Dinwiddie, who is an insurance executive, spends much of his spare time working at promoting Church Training in the churches of Jackson Association. Listed among his most noteworthy achievements in this position include personally enlisting 18 churches to participate in a major growth project conducted in part by the Mississippi Church Training Department in February. He also planned and directed the largest "M" Night attended program in Mississippi last November.

Prior years winners include William Earl Taylor of Clay Association, Gerald Hegwood of Jackson Association, Judy Warden Lantrip of Grenada Association, A. B. Godfrey of Pontotoc Association, Sarah Golding of Lee Association; and Ken McMullen of Lafayette Association.



David Lee (right) Church Training area representative, Jackson Association, presenting "Director-of-the-Year" award to Gene Dinwiddie, associational Church Training director.

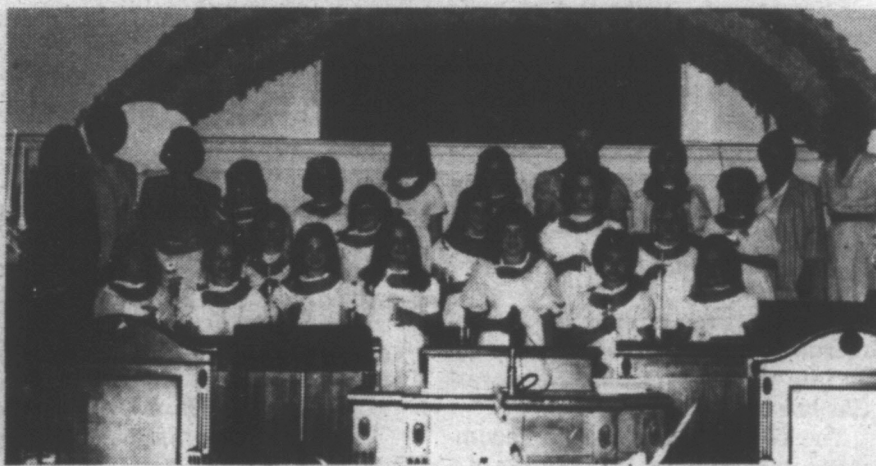
Central Church, Brandon, will have Vacation Bible School July 30-Aug. 3, from 7 to 9 p.m. Family Night Commencement will be held Sunday night, Aug. 5, at 6 p.m. Classes will be for infants through adults. Bus transportation will be provided. Sunday night's commencement will be topped off with a carnival for those attending VBS. The carnival will include rides, spacewalk, balloons, food, fun, and surprises. There will be a special surprise guest present during the week, states Dianne Phillips. For more information, contact her at 825-2147.

Revival Results

Ebenezer Church, Bassfield: July 1-4; Jimmy McFatter, pastor; Danny Berry, pastor of Bethany Church, Prentiss, evangelist; Cherie Coggin, minister of music, Cold Springs Church, Collins, music director; five professions of faith; four additions by letter; special Fourth of July dinner on the grounds.



Jerry Mixon, pastor of First Church, Winona, is pictured placing a plaque on the wall of the historic Wisteria Hotel Apartments, built in 1900 and on the Register of Historic Places, where First Church founded a mission Sunday School class Oct. 9, 1983. With Mixon are class teacher, Mrs. William A. Middleton; and the class outreach leader and hotel apartment manager, Mrs. Steve Rosamond.



FIRST CHURCH, CORINTH, recently held a GA recognition service which had as its theme, "My Promise to God." Girls in Action honored during the service included (from left, front row): Ginger Counce, Vicki Watson, Brooke Timmons, Meredith Hussey, Nicole Teuber, Meredith Miskelly, Courtney Rogers; (second row) Whitney Bullard, Angel Rutledge, Jessica Gilliland, Jennifer Hussey, Amy Beth Dudley, Emily Wood; (third row) Susan Prather, Sarah Smith, Kristen Boucher, Melissa Gilliland, Sonya Boucher, and Joy Reeves. Leaders are (from left) Mrs. Becky Garvin, Mrs. Barbara Prather, Mrs. Joy Whitehead (GA director), Mrs. Teresa Smillie, and Mrs. Teresa Timmons.



Peggy Cameron was elected Baptist Student Union president at the Mississippi Baptist Medical Center. She is a senior radiography student. She is pictured (center) with Lu Harding, left, assistant administrator, and Kathy Bearden, director of student activities for MBCB's four health-related schools—radiography, medical technology, practical nursing, and respiratory therapy. Plans include having Jimmy McGuire, pastor, Lakeside Presbyterian Church, Brandon, to speak at Rice Acres, Sept. 10; Keith Tonkel, pastor, Wells Methodist Church, to speak Religious Emphasis Week, Oct. 15; and Sarah Taylor, wife of Howard Taylor, pastor, Arlington Heights Church, Pascagoula, to sing during Religious Emphasis Week.

Revival Dates

Antioch (Rankin): July 22: homecoming; Vic and Martha Bowman, speaking; service 11 a.m.; lunch on ground; revival Sunday night 7 p.m.; revival services, July 23-27; at 10 a.m. and 7:30 p.m.; Emerson Tedder, evangelist; Joe McGraw, music director; Martin Williams, pastor.

Braxton Church: July 22-27; at 7:30 p.m. Mon.-Fri.; C. H. Stone of Bellefontaine, Ocean Springs; evangelist; "Pop" Stone of Gulfport, music leader; Charles Guy, pastor, regular services on Sun.

Oak Grove, Shubuta: July 22-27; at 7 p.m.; Larry Ballard of Waynesboro, evangelist; Bobby Walker, pastor.

Pelahatchie Church, Pelahatchie: July 27, 28, 29; lay renewal weekend; Barry Corbett, pastor.

Easthaven, Brookhaven: July 22-27; Sun. at 10:45 a.m. and 7 p.m.; Mon.-Fri. at 7 p.m.; Charles Melton, director of missions for Newton Association and professor of religious education at Clarke College, evangelist; Donald Brown, minister of music, youth, and education at First, Hazlehurst, music director; David Perry, pastor.

First Church, Crystal Springs: July 29-Aug. 1; Carl Bates, graduate of Mississippi College and a resident of North Carolina, preaching (Bates, who was pastor of First Church, Charlotte, N.C. for 21 years and who served as SBC president, is now senior professor of preaching at Southern Seminary, Louisville, Ky.); Gary Anglin, minister of music at Alta Woods Church, Jackson, guest musician (he is tenor soloist with the Mississippi Opera Association and is one of the Singing Churchmen of Mississippi); services Sun. at 11 a.m. and 7 p.m.; Mon.-Wed., noon luncheon service, concluding at 1 p.m., and evening services at 7:30; Joel E. Haire, pastor; James Beasley, minister of music.

Bassfield Church: July 22-27; services at 7:30 p.m.; Roy McHenry, evangelist; Keith Bennett, music evangelist.

Summerland Church, Taylorsville: July 29-Aug. 3; services at 7 p.m. Sun. and at 7:30 p.m. Mon.-Fri.; evangelist, Roy Clark, pastor at Lake Harbor, Brandon; music leader, Dwayne Chapman, minister of music at Summerland; pastor, J. Steven Mooneyham.

Courtland (Panola): July 22-27; evangelist, Lee Hudson, pastor of Deer Creek Church, Rolling Fork; music director, Larry Brooks; pastor, Billy J. McDaniel; Sunday services, 11 a.m. and 6:45 p.m.; Mon.-Fri., 7:30 p.m.

Hickory Church, Hickory: July 29-Aug. 3; Ron Kirkland of Clarke College, Newton, evangelist; Buddy McElroy, minister of music, State Boulevard Church, Meridian, leading the music; M. Wayne Griffith, pastor.

Red Lick Church, Lorman: July 27-29; Marlon Seaney, pastor, evangelist; Paul Southerland, minister of music, leading the music.

Pleasant Home Church, Highway 15 North, Laurel: July 22-27; Danny Henderson, pastor, featured speaker; Lynn Evans, minister of youth and music, in charge of music; Sunday at 11 a.m. and 7 p.m. with dinner-on-the-ground after the morning service.

Bethany (Jeff Davis): July 22-27; Sonny Adkins, evangelist; C. Samson, music evangelist; regular services on Sunday; nightly at 7:30; Danny Berry, pastor.

Cary Church, Cary: Aug. 5-10; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; Bob Wilcutt, evangelist; Jim Edison, Walthall, music director; A. R. Garrison, pastor.

Harmony Church, Crystal Springs: Aug. 5-10; Sunday services at 11 a.m. and 6:45 p.m.; Mon.-Fri. at 7:30 p.m.; Gary Bowlin, full time evangelist from Brandon, preaching; Richard Sullivan, minister of music, Flowood Church, leading in song; covered dish dinner for all, after Sunday morning service; Mike Penneck, pastor.

Farmhaven Church (Madison): July 29-Aug. 1; services at 11 a.m. and 6 p.m. on July 29; at 7 p.m. during week; Clifton Perkins, director, church-minister relations, Mississippi Baptist Convention Board, evangelist; Robert Nations, directing the music; Grant McElveen, pastor.

New Providence, Hazlehurst: July 22-27; services beginning Sun. at 11 a.m. with dinner on the ground afterward; weekday at 7:30 p.m.; Wilbur Webb, evangelist; Dexter Ware, pastor.

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"Repudiate anti-Jewish sentiments"

SBC presidents sign protest document

By Jerilynn Armstrong and Craig Bird

DALLAS (BP)—Louis Farrakhan's anti-Semitic attacks on Israel have drawn fire from a group of prominent Southern Baptists—including the newly elected president of the Southern Baptist Convention and three of his predecessors.

In turn, part of their statement has drawn response from the convention's Foreign Mission Board because of possible danger to SBC mission work in Arab countries.

In a July 3 press conference at First Baptist Church, Dallas, SBC President Charles Stanley denounced Nation of Islam leader Farrakhan for his attacks on Israel and the Jewish people and his anti-Semitic rhetoric.

Farrakhan, has gained national attention for his support of presidential candidate Jesse Jackson. Jackson recently disassociated himself from Farrakhan's positions.

"Let it be known that we (the signers of the statement) Southern Baptists utterly repudiate such anti-Jewish sentiments and find them abhorrent and despicable to both Christian and American sensibilities," Stanley read from a prepared statement.

"As Bible-believing Christian Americans, we reaffirm our absolute commitment to the welfare and security of the state of Israel and urge all Americans to demonstrate their solidarity with Israel, our sole and trusted democratic ally in the Middle East, and urge prayer for the peace of Jerusalem," he continued.

The statement also quoted Genesis 12:3 which give the biblical account of God's promise to bless those who bless Israel and curse those who curse Israel.

James T. Draper Jr., immediate past president of the 14.1 million member SBC, was listed as a signer of the statement which was read to him over the phone. He told Baptist Press he had reminded the group

they were not speaking for all Southern Baptists, but only for themselves, since the structure of the convention does not allow "official positions" and each Southern Baptist speaks for himself or herself.

But the prominence of the nine signees and the possibility Arab nations might misunderstand the statement to be political prompted the 84-member board of trustees of the Foreign Mission Board, which was meeting in Ridgecrest, N.C., to respond.

Bill O'Brien, executive vice president of the FMB, said board members also oppose the slandering of any religious group, but would never seek to place one country in a preferential place, "thereby alienating other countries where Southern Baptist missionaries serve."

The statement adopted by the board emphasized that "missionaries' work is undermined, their position is compromised and

their lives endangered by any statement that would seek to identify the denomination, which has sent them, with one particular country."

"Our missionaries work with all Semitic people and they stress God's love for all people. They do not enter into the political debate of their countries and do not assume positions over against one another. Their message is one of reconciliation and this should be the stand of those who have sent them to these various countries," the statement concluded.

Board president, R. Keith Parks spoke to both Stanley and Draper by phone after he learned of their statement, telling them of possible repercussions in the non-Jewish countries of the Middle East. When the SBC met in New Orleans in 1982, a resolution was introduced which implied political support of Israel but Parks argued successfully the resolutions should be tabled because of the damage it could do to SBC mission efforts.

Joining Stanley at the Dallas press conference were Rabbi Yechiel Eckstein, founder of the Holy Land Fellowship of Christians and Jews (an

organization that promotes good will between evangelicals and Jews) and Russell Kaemmerling, editor of the Southern Baptist Advocate, an independent publication with no official connections with the Southern Baptist Convention.

Not present, but listed as signers, were: Draper, Bailey Smith, pastor of First Southern Baptist Church, Del City, Okla. and president of the SBC 1980-82; W. A. Criswell, pastor of First Baptist Church, Dallas, and president of the SBC 1969-71; Zig Zigar, layman from FBC Dallas and current first vice president of the SBC;

Paul Pressler, a layman member of First Baptist Church, Houston and a member of the SBC Executive Committee; Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas; and Ed McAteer, a layman from Bellevue Baptist Church in Memphis, Tenn. and director of The Roundtable (along with Stanley), a "religious right" political organization.

(Jerilynn Armstrong writes for Texas Baptists; Craig Bird is Baptist Press feature editor.)

FMB sounds alarm about Israel statement; moves toward Canada

By Irma Duke

RIDGECREST, N. C. (BP)—The Foreign Mission Board took a strong stand against a statement made by some Southern Baptist leaders appearing to give preferential treatment to Israel and moved closer to providing help in evangelizing Canada in its meeting at Ridgecrest (N.C.) Baptist Conference Center July 2-8.

The 84-member Foreign Mission Board said it, too, opposed any statement, such as Nation of Islam leader Louis Farrakhan, which slanders any religious group. But, at the same time, members sounded dismay at the statement made by newly elected Southern Baptist Convention President Charles Stanley and eight others which pledged solidarity with the state of Israel.

The board said such a statement alienates Arab countries and came out with a statement of its own to that effect after a second day of discussion on the issue. At the board's suggestion, board President R. Keith Parks called Stanley to urge him to come to the meeting for the discussion but Stanley said he could not. As SBC president, Stanley is an ex officio member of the board.

The statement adopted by the Foreign Mission Board emphasized what was termed as the danger to missionaries and their work posed by what would be seen as a preferential stance toward Israel and said Southern Baptist missionaries "work with all Semitic people and they stress God's love for all people. They do not enter into the political debate of their countries and do not assume positions over against one another. Their

message is one of reconciliation. . . ."

In a phone call from the Middle East, area administrator Isam Balenger said there have been newspaper articles in recent days in both the Israeli and Arab press claiming an alliance between conservative religious groups in America and extreme elements in Israel. Southern Baptists have been named in these articles, he said. After similar articles have appeared in the past, some missionaries have been expelled from countries with no apparent reason.

Parks said the problems with such statements have nothing to do with theology or eschatology, although he affirmed the importance of a strong biblical theology. "That's not our agenda. We are caught up in missions." He said it becomes the Foreign Mission Board's business when such statements affect mission work and warned against the convention getting sidetracked from missions, "its central thrust."

An amendment was made to strike paragraphs of the board's statement that referred to Stanley's statement but was defeated. The board adopted its recommendation with two abstentions.

Meanwhile, the board's Middle America and the Caribbean Committee discussed a recommendation to establish a fraternal relationship between the Foreign Mission Board and Baptists in Canada. As proposed, this would become part of the administrative responsibility of the board's area office for Middle America and the

Caribbean, area director Don Kammerdiener and William Graves, associate director for the Northwest Caribbean.

The committee hopes to recommend in September the transfer of a couple now assigned elsewhere to become the board's first fraternal representatives to Baptists in Canada.

The action would follow the board's pattern of assigning fraternal representatives to assist established Baptist bodies in New Zealand and Australia without counting either country as a foreign mission field.

According to Southern Baptist Convention action in June, a committee chaired by the Southern Baptist Home Mission Board is to coordinate Southern Baptist ministries in Canada. The Foreign Mission Board's representatives on this committee will be Parks and, if the committee's proposal is followed, Kammerdiener. Parks described the area committee's recommendation as part of the "effort to mesh, coordinate and balance Southern Baptist response to Canada."

The board's meeting at Ridgecrest was held in conjunction with Foreign Missions Week there. Ninety-five decisions, including 65 for career missions service, were made among the 1,600 in attendance.

Thirty-seven new missionaries were appointed during the week, including 13 general evangelists, the greatest personnel need overseas, and the new president of the international Baptist Theological Seminary in Ruschlikon, Switzerland.

(Irma Duke writes for the Foreign Mission Board.)

Devotional

Costly commitment

By Jack Price, pastor, Holly Church, Alcorn

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Timothy 2:1).

Paul, the elderly apostle, is challenging the young preacher, Timothy, to have a strong commitment to Christ Jesus. Paul knew how costly commitment could be. After all, he had been whipped, stoned, chased out of town, and even imprisoned. When Christians are truly committed to Christ, their path is never an easy one. If we are not careful, the obstacles we face can overwhelm and defeat us.

In II Tim. 2:3-6, we discover three analogies which can strengthen our commitment to the Lord. First, be a good soldier of Jesus Christ. A soldier endures many hardships for the protection of his country. Often he is called upon to be away from the family for great lengths of time. Sometimes he is unappreciated by the very people he is committed to defend. He even loses many opportunities for material gain because he is not working in the private sector.

To be a good soldier, the person must obey the commanding officer without question. He must be willing to do whatever is asked of him even to the point of giving his life.

Secondly, be as committed as an athlete. He obeys every rule to the letter for the chance of the crown at the end of the game. This summer our country will host the 1984 Summer Olympics. These athletes have trained for years to be contestants in these games. Many of their families have been under a financial burden to pay for their training. They have sacrificed a great deal to arrive at this point in their career. These athletes have watched their diets religiously, trained relentlessly, and tested their bodies to the limit for a chance at the medal. They are committed to the cause and are willing to pay the price.

Thirdly, be as committed as a farmer. A farmer uses great physical strength and spends many long hours in the preparation and planting of his fields. He can easily invest thousands of dollars in his crop. If the weather does not work to his advantage, his investment of time and money can come to naught. Even the best farmer recognizes his dependence upon conditions which he cannot control.

How committed are you to the Lord Jesus? Will you be a good soldier and follow the commands of Jesus regardless of the cost? Will you strive to have the stamina of an athlete? Will you trust him completely as the farmer who prepares, plants, and works his fields depending upon the Heavenly Father for the harvest?



Price



Benton-Tippah men take mission tour to Ohio

The Brotherhood of the Benton-Tippah Baptist Association sponsored a mission group to work in Ohio May 20-26. Expenses for the trip were paid by gifts from some of the churches in the association.

The team served a week working at the Seneca Lake Baptist Assembly near Cambridge, Ohio, in the foothills of the Appalachian Mountains. The assembly grounds join Seneca Lake Park and overlook Seneca Lake.

The group did such work as carpentry, sheet-rock finishing, painting, and hanging wall paper in the construction of a new two-story dormitory. The men also received many

spiritual blessings. The devotional period led by the men, Christian Fellowship, share time, meeting other Christians, visiting the Barry's Ridge Baptist Church for prayer meeting on Wednesday night, all were great. Bill Baker was to preach and the other men gave testimonies. Barry's Ridge is the only Southern Baptist church in that county.

Pictured are Pete Pannell — Lebanon; Bill Baker, pastor, West Ripley; Timmy Hurt, Shady Grove; Bonnie Mavney, Lebanon; Jerry Bullion, Harmony; Benny Goolsby, West Ripley; Billy Hoyt Richardson, Shady Grove; Charlie Passeur, Lebanon; and J. W. Dollar, Harmony.



WEST JACKSON STREET CHURCH, TUPELO, held a recognition service in honor of its Acteens, on the theme, "His Way, Mine." Bert Harper is the pastor. Pictured left to right, Mitzi Mann, Queen; Sharon Underwood, Queen with a Scepter and Queen Regent; Christy Robinson, Queen; Lauren Smith, Queen; Judith McFadden, Queen; Layne Earnest, Queen; Leigh Earnest, Queen; and Roseanne McFadden, Queen.



GA's FROM FIRST CHURCH, TUPELO, used "Send the Light" as theme for their recent recognition service. Girls who received awards are pictured, left to right: 1st row: Jodi Long, Michelle Matthews, Christy Stetler, Emily Denton; 2nd row: Molly Robinson, Allyson Whitley, Kourtney Smith, Ashley Wallace; 3rd row: Elizabeth Bowlin, Amanda Bethay, Natalie Denton; 4th row: Allison Newman, Sharon Rice, Allison Wallace, Cindy Sappington, Brenda Ledbetter. GA director is Kathy Wallace. Pastor is Gayle Alexander.

Staff Changes

Carl Dickerson has accepted the call to serve as pastor of Magnolia Church, Laurel. He goes from Suburban Church, New Orleans, La. He is a graduate of New Orleans Seminary and is a native of Jackson, Miss.

Donald R. Dunavant has resigned as pastor of Clarksdale Baptist Church, effective July 29, to accept the position as director of church relations with Mid-America Baptist Theological Seminary, Memphis, Tenn.

Norman Huggins has accepted the position as minister of music and youth at Wildwood Church, Laurel.



He is a graduate of William Carey College and New Orleans Seminary. Huggins, a native of Florida, previously served as minister of music at churches in Mississippi, Louisiana, and Florida. Billy Murphy is pastor at Wildwood.

Wade Carver has resigned the pastorate of Mineral Wells Church, Northwest Association, in order to accept the pastorate of a church in Millington, Tenn.

Red Lick Church, Lorman, has called Marlon Seaney as pastor. He is a graduate of Clarke College and New Orleans Seminary. Seaney began his pastorate at Red Lick on July 1.

Providence Church, Bolivar County, has called Bill Salley as minister of music. He and his wife, Fran, moved to Cleveland from Kosciusko. He is a recent graduate of Holmes Junior College and will enter Delta State this fall. While at Holmes Junior College, he was music director at Pickens Church.

Jeff King, student at Delta State University, has resigned as minister of music at Merigold Church.

Revival Dates

Midway, Leake Association: July 22-27; 7 p.m.; evangelist, Jimmy Robinson, Cullman, Ala.; Buddy Puryear, pastor.

Shady Grove Church, (Smith): July 22 to 27; Roy Myers, pastor, Rocky Creek Church, Lucedale, evangelist; Ronnie Cottingham, Lucedale, music director; Sunday services at 11 a.m. and 1:30 p.m.; lunch at the church; weekday services at 10 a.m. and 7:30 p.m.; LaRue Stephens, pastor.

First Church, Runnelstown: July 22 to 27; Mickey Bounds, Monroe, La., evangelist; Sunday services at 11 a.m. and immediately following lunch at the church; weekday services at 10:30 a.m. and 7:30 p.m.; Bubba Lammons, music director; Danny L. Chaney, pastor.

Conferees narrow Senate clergy housing rider

By Larry Chesser

WASHINGTON (BP)—Conferees reconciling House and Senate versions of a large deficit reduction package significantly narrowed the scope of a Senate amendment extending housing tax breaks for clergy and military personnel.

The Senate amendment addressed a 1983 Internal Revenue Service ruling (Rev. Rul. 83-3) which disallowed ministers normal real estate tax and

mortgage interest deductions to the extent these housing expenses were paid by tax-exempt housing allowances. The Senate language would have prevented IRS from implementing the ruling before Jan. 1, 1986 and from issuing any similar ruling in the case of military housing before the same date.

However, conferees drafting the final report for the Deficit Reduction Act of 1984 agreed to extend the effective date for the clergy housing ruling to Dec. 31, 1985, only for those ministers who owned and occupied or had a contract to purchase a home before Jan. 3, 1983.

For other ministers, Rev. Ru. 83-3 which reversed long-standing IRS policy on clergy housing, took effect July 1, 1983. IRS had earlier extended until Jan. 1, 1985, the effective date for clergy in their houses or who had a contract to purchase houses before Jan. 3, 1983.

Conferees also dropped the Senate language on military housing. IRS has not issued a ruling on military housing but has the issue under consideration.

Meanwhile, the Senate has added a broader clergy/military housing amendment to its version of the 1985 Defense Department Authorization bill now in conference with the House.

Sponsored by Sen. John Warner, R-Va., the Senate amendment would by law bar IRS from implementing Rev. Rul. 83-3 or similar rulings for both clergy and military personnel.

(Larry Chesser writes for the Washington Bureau of Baptist Press.)

Names in the News

Four Mississippians were a part of Southwestern Seminary's summer commencement exercises in Fort Worth, Tex. on July 13 at Travis Avenue Baptist Church. They were as follows:

Master of Arts in Religious Education: John Allan Cade, son of Mr. and Mrs. James H. Cade, Greenwood; Pamela Lea Miller, daughter of Mr. and Mrs. W. H. Hollingsworth of Aberdeen.

Master of Divinity: Robert Nelson Fortenberry, son of Mr. and Mrs. Robert N. Fortenberry, Jackson; James Clark Tanner, pastor of Southwood Baptist Church, Iuka.

Minor Crowell, the father of Clarke County director of missions Grady Crowell, died Monday. He was to have been buried at the Murphy's Creek Church, near Louisville.

Education Commission adopts budget increase

By Lonnie Wilkey

DAYTONA BEACH, Fla. (BP)—The Education Commission of the Southern Baptist Convention at its annual meeting here, approved a budget of \$90,280 for 1984-85, despite an increase of only 2.79 percent in Cooperative Program receipts.

The budget is a 6.2 percent increase over the previous year's total of \$461,500. Additional income will come from the sale of publications, interest-bearing accounts, and the current reserve funds.

In other action, the commission approved an expenditure of up to \$25,000 for the reserve fund to cover additional moving expenses, including furniture and draperies to the new SBC building currently under construction. The anticipated date for the move to 901 Commerce Street in Nashville, Tenn., is January 1985.

Commission members also adopted budget amounts of \$75,000 for the National Congress on Leadership at Gatlinburg, Tenn., June 4-7, 1986. Of this amount, approximately \$30,000 will come from the Education Commission budget; \$10,000 from the

commission's reserves; \$10,000 registration fees; and \$25,000 to be raised by the funding subcommittee of the steering committee for the National Congress on Leadership.

Thomas S. Field, president emeritus of William Jewell College, Liberty, Mo., and president of the Missouri Heart Institute, Columbia, Mo., was elected chairman of the Education Commission for 1984-85.

(Lonnie Wilkey writes for the Education Commission.)

Homecomings

West Jackson Church, Jackson: July 29; homecoming; Robert Wall, Clinton, Mississippi College staff, guest speaker; Bob Pollard, leading the music; covered dish dinner in the activities building after morning worship service; no evening service; Malcolm Massey, pastor. Previous information received had indicated that the homecoming would be July 31.

“Reform: by force?”

By Bobby Lee, Tupelo
II Kings 10:18-19, 24b-31

Jehu destroys worshipers of Baal (10:18-19, 24b-31). Jehu used deception to collect the Baal worshipers in one place so that he could kill them. He lied when he professed to be a Baal worshiper. Such deception is offensive to a modern reader, but the original writer and readers enjoyed Jehu's clever move to outwit his opponents.

Jehu wanted to purge Israel of all Baal worship. Therefore, he insisted that “all the prophets of Baal, all his servants, and all his priests” be gathered together. They thought that they were gathered for “a great sacrifice.” Instead, it was a great slaughter—their own.

Baal's “prophets” served as his spokesmen. The “priests” performed the rituals that were associated with Baal worship. The term “servants” referred to the common people who were devoted to Baal. The statement, “Let none be wanting,” could be rendered literally: Let not a man be lacking. The term translated “sacrifice” may mean slaughter as well. Perhaps Jehu used the word with both meanings in mind.

Jehu's death threat for any Baal worshiper who did not show up for the sacrifice worked. All of them came (v. 21). “He shall not live” meant that any Baal worshiper who chose to stay away would be put to death. Jehu purposely covered up his real motive to “destroy the worshipers of Baal.” His whole plan was carried out “in subtlety.”

Invitations went out, and all the Baal worshipers came into the house of Baal. Perhaps some Baal worshipers became suspicious when Jehu made sure that no “servants of the Lord” were among the Baal worshipers. With the help of eighty guards, Jehu slaughtered the assembled Baal worshipers.

Jehu purged Israel of Baal worship and destroyed the house of Ahab. But he did not depart from the sins of Jeroboam, the son of Nebat, who led Israel to sin through worship that was associated with the golden calves at Bethel and Dan.

God blessed Jehu because of his faithfulness in carrying out his judgment against the house of Ahab, but God held him accountable for his

own failure to serve God correctly.

Jehu did right in destroying Ahab and the worship of Jezebel's Baal cult, but he did not go far enough. He removed one type of evil but did not replace it with faith in God and obedience to his law.

Jeroboam I established centers of worship at Dan and Bethel in an effort to prevent the people of Israel from journeying to Jerusalem for great festival days and once again desiring to unify the nation. Jeroboam I had borrowed from Egyptian and Canaanite religious practices when he set up the calves at these two shrines. Through the years, this compromise had led the people away from God and toward idolatry.

As time passed, these calves and the worship that went with them came to symbolize Israel's independence. Thus Jehu was quick to destroy the idolatrous practices associated with his enemy Ahab, but not those of Dan and Bethel. In effect what Jehu did was just to change the emphasis from one form of idolatry to another and not to turn the nation back to God.

Unity in Christ

By Charles E. Myers, Jackson
Ephesians 2:11-22

In the first part of this second chapter of Ephesians Paul had spoken of salvation by grace through faith. He said a true saving experience produced changes in the lives of those saved. Some of the conditions existing in their fellowship indicated that some were not saved or were not letting God produce changes in them. There were divisions in the church and any division was contrary to God's purpose. The main division was between Jews and Gentile and was the result of prejudice on the part of both groups. Prejudice is to pre-judge. They were not willing to accept each other as they were, but were still basing their feelings on pre-conceived ideas. Attitudes like this are not in keeping with the mind of Christ and have no place in the Christian church.

But if we are honest we must say that attitudes like these are all too common in our churches. When one mentions the word prejudice most of us think in terms of race and immediately close our minds. Most of us are prejudiced when it comes to race and that is unfortunate. We have pre-conceived ideas about what that particular group is like and so we lump all people of that race into that group and decide we do not want to associate with an individual like that.

But race is not the only area of prejudice nor the only basis of division. We often divide ourselves on economic and social levels. We talk about blue collar and white collar, labor and capital, men and women, and rural and urban. We even divide on things of lesser significance and claim to be good church members and Christians.

Paul said that in the family of God division should give way to unity.

In the first place if we have been saved we have been made one in Christ. Our new relationship with Christ takes precedence over every other relationship. Just as Paul could see every person as a person for whom Christ died, we must learn to see each other as persons whom Christ has saved. I had a seminary professor who said he did not care for a sign advertising the speaker as a converted Jew. He said we do not talk about a converted Irishman, or con-

verted German. Why should we talk about a converted Jew? What he was saying is that a saving relationship with Christ takes precedence over all else and these things formerly considered important are no longer significant.

Paul also said Christ had “broken down the middle wall of partition” between us. We are not sure just what he had in mind, but whatever it was that was dividing them was pictured as a wall that separated. I heard a fellow pastor say that at one time he drew a line across his front yard and told his three-year-old daughter she was never to cross that line. All that separated her from the street was a line drawn on the ground by her Daddy. He said she played in the yard all summer long and never once crossed that line. He said he learned from that experience that if a person wants to stay in the yard it does not take a fence to keep him there and if he wants to get out, no fence can keep him in. Whether we obey or not depends more on attitude than upon physical circumstances.

There is a law of physics which says that objects which are drawn toward a central object are drawn toward each other. This is certainly true in the Christian community. The opposite is also true. As we move away from each other we move away from God. The simple truth is when we are close to God we are close to each other and when there are divisions among us it is because we are away from God.

Finally Paul reminded these people that they were a family, “of the household of God.” There is an old saying that says “blood is thicker than water.” By this it is meant that people of the same family are bound together better than friends and acquaintances. As family members we do not always like everything every member of the family does, we do not always agree with everything said, but we have a special feeling for our family. And the fact they are family supercedes all other feelings and actions. This is the way it is supposed to be in the church.

Facing persecution as Christians

By Vernon L. Sikes, Yazoo City
I Peter 3:13-19

As Christians, shouldn't we be exempt from suffering? Some versed in the Word correctly respond “no,” so long as their lives are moving comfortably along. But put a little hardship in their paths and see how they tumble.

Peter continued his letter to the early Christians by speaking to them of the imminent persecutions which he had mentioned earlier (1:6-7). He had already reminded them of their special relationship to God (1:2); he had pointed to the greatness of God's salvation provided for them (1:3-12); he had called them to holy living reflective of God's spirit in them (1:13-3:12). Now, he was faced with what may have been the most difficult part for him to write. For the early Christians to live by what Peter had written was a challenge, but to live by what he had written amidst persecution would take more than Peter alone could give.

I. The Christian reaction to suffering (3:13-17)

The nature of the suffering that Peter had in mind referred to many possible types of persecution—physical torture imposed by the Roman government, trials in the Jewish-Gentile Christians' relationships, and personal wars between their new lives in Christ and their former fleshly lives. “But and if ye suffer for righteousness' sake . . .” (v. 14) included all forms of their suffering, but Peter was probably referring to the Roman persecutions.

Suffering was a very real part of the early Christians' lives, but they didn't need to fear if they were “. . . followers of that which is good” (v. 13). Peter called upon them to be

happy, not afraid or troubled (v. 14) if they were suffering because of “. . . righteousness' sake . . .”

What is the basis of our Christianity? Can we explain to a non-believer what we believe and on what we base our Christian hope? Peter instructed the Christians to “. . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . .” but to give that defense “. . . with meekness and fear” (v. 15). The Christian's best defense of his Christianity lies not in uncontrolled and thoughtless words, but in a life that is demonstrative of his love for Christ. Then, “they may be ashamed that falsely accuse your good conversation in Christ” (v. 16). Verse 17 reminds us of his earlier words (2:20) which praised suffering in the name of goodness as opposed to suffering because of some wrongdoing.

II. A suffering Christ (3:18-22)

Though the Christians were suffering untold persecutions, Peter reminded them that their Lord had suffered even to the point of death (v. 18).

For some reason, Peter, at this point, departed from his words of consolation in order to discuss the death of Christ in its relationship to man's salvation.

In 3:18-20 lies the subject of much theological debate and the cause of division in some churches. Peter said that Christ, having been put to death and made alive in the Spirit, “. . . went and reached unto the spirits in prison . . .” (vv. 18-19). Peter had reference here to the disobedient people of Noah's day (v. 20) perhaps because they represented evil at its worst. The explications of these few

verses make-up volumes of studies, but many Bible scholars feel that Peter was referring to the availability of God's ministry (called the “preincarnate Christ” by some) even in the early days of Noah.

The urgency of baptism was Peter's appeal in vv. 21-22. Baptism is a symbol of our identification with Christ—his death, his burial, and his resurrection. It is a way of clearing ourselves, our conscience before God. Peter viewed baptism as an appeal to God for a clear conscience—not as a means of removing physical or spiritual dirt.

III. The joy of suffering (4:1-19)

Peter charged the Christians to endure suffering as Christ endured it “. . . with the same mind” (v. 1). One of the results of suffering that Peter brought out here was the Christian's approach to sin. No longer was sin a dominating force in the Christian's life.

Just as the Christian's whole frame of mind changes sin in his life, changes are made in the quality of friends. Peter warned that former friends would scorn them because of their change of priorities (v. 4) but that they would be judged and punished at the beginning of the eternal order for the way they lived (vv. 5 & 6).

In vv. 7-11 Peter urged the recipients of his letter to love righteously and to be of service to God through service to their fellowmen because “. . . the end of all things is at hand” (v. 7). Having a genuine Christian love for mankind will cover a multitude of sins (v. 8) in that the Christian will look for ways to be of service to others instead of looking for their

sins and weaknesses.

How could there be joy in suffering? First of all, it had to be a blameless suffering—not as punishment for some wrongdoing (v. 13). If they were suffering because of their Christian stand, they were not to be ashamed (v. 16), but rather to rejoice as they shared the sufferings of Christ and looked forward to the day of their glory with Christ (v. 13). Though the early Christians' state in the world was a miserable one of pain, the day would come when all would be judged by God, and his judgment would be dire indeed for the Christians' persecutors.

What a wonderful message of hope it is for us, but how do we react to our Christian suffering as it ceases to be a point of discussion and becomes a reality?

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